

# REFORMED CHURCH MESSENGER

## God's House

### Loveliness Everywhere

Loveliness is blooming rare  
With a fragrance ev'rywhere;  
In the work you have to do  
There is beauty, if it's true.

Ev'ry path that you may tread,  
Ev'ry word that may be said;  
Ever on will brightly glow,  
If you do the best you know.

Ev'ry load that you may bear,  
Trav'ling down life's road of care,  
Will be lightened ev'ry day  
If you seek the honor way.

Little frets that irk your mind  
Easily are left behind,  
If you'll sing a song of cheer—  
Ever right and truth revere.

As you travel thru life's rain  
Down the hedgerows in the lane,  
Nothing there will hurt you much  
If you know truth's tender touch.

Nothing daunted you will feel,  
If your heart is filled with zeal;  
See the light that's ever lit  
With the flame of Holy Writ.

Harry Troupe Brewer.

Hagerstown, Md.

The Pastor may be lacking  
In personality;  
His delivery may be poor; and he  
Lack versatility;  
But oh, there is a sense of peace  
That soothes all agitation

Comes stealing o'er us in God's House  
Where, lost in meditation,  
We may not hear the preacher's talk,  
Or what the choir is singing—  
But GOD IS THERE—and to His feet  
Our tired hearts we're bringing.

Grace Harner Poffenberger.



The historic Swamp Church, near Reinholds, Pa., Rev. Dr. Martin W. Schweitzer, pastor.

Organized 1749

Rededicated Oct. 22, 1933

Consistory:

Front row, left to right—Elder Pierce Gehman, Rev. Dr. Martin Schweitzer and Elder R. S. Brunner, Secretary.

Middle, left to right—Nathaniel Moyer, Trustee; George Stewart, Deacon; D. G. Gring, Financial Secretary and Treasurer; Robert Ochs, Deacon, and Elias Showalter, Trustee.

Rear, left to right—Paul Gelsinger and John Binner, Deacons.

PHILADELPHIA, MARCH 1, 1934



# ONE BOOK A WEEK

## "THE CHRISTIAN MESSAGE FOR THE WORLD TODAY"

The echoes of "Re-Thinking Missions" still continue to reverberate through the Churches and through our Christian literature. I suppose no book of recent years has caused so much discussion about the real task of missions. Are missions to become simply outposts where consecrated men and women shall live the Christian life and win men to the discipleship of Jesus or at least infuse the community with the spirit of Christ, or are they to be stations for the preaching of the Christian gospel of the incarnation of God in Jesus Christ? If missions are to exist—as they always have existed—for the carrying of a message to the ends of the earth, what shall that message be and just how shall it be stated? In spite of the fact that "Re-Thinking Missions" seemed to think that the day of messages was past, the majority of even our liberal and advanced thinkers feel that the Church still has a gospel to carry to the non-Christian world and should carry it in words as well as by Christian living and service. Thoroughly convinced that missions exist for preaching the gospel as well as healing bodies a group of ten very outstanding men — E. Stanley Jones, Kenneth Scott Latourette, John A. Mackay, Francis J. McConnell, Basil Mathews, Francis P. Miller, William Paton, Henry P. VanDusen, Luther Allan Weigle, A. L. Warnshuis—got together and prepared a statement of the world-wide mission of the Christian Church under the caption: "The Christian Message for the World Today" (Round Table Press, Inc.) that ought to set everybody at all interested in the near future of foreign missions, to thinking and thinking hard. It has hardly anything to say about "Re-Thinking Missions," but it is easy to see that these writers have a very definite purpose of bringing courage back to those who felt that the famous Laymen's Report pretty thoroughly undermined the conviction that Christianity has any distinctive or absolute gospel for the non-Christian peoples and rather discouraged the preaching function of the Church on the mission fields. These writers recognize the changed conditions in which the missionary works, and the new self-consciousness of the Eastern peoples which make them resentful of any claim of Western peoples to superior civilization or even superior religion, but at the same time they seem to see as the authors of "Re-Thinking Missions" did not quite see that missions without a message of the unique and saving power of Jesus Christ are futile and really have no excuse for being. Missions to have any excuse for being must preach to the Eastern peoples the unique and universal significance of Jesus Christ. They say: "We are agreed in finding Jesus Christ to be the key to the meaning of life and of the universe. We discover in Him the truth about the nature of ultimate reality. We regard Him not merely as a great teacher but as the

self-revelation of the very heart of God. Any lesser gospel we regard as inadequate to sustain a Christian world movement. We are agreed in our conviction about the unique and universal significance of Jesus Christ. What He means to us we hold He may mean to all men everywhere. Gratefully recognizing the important values to be found in other religions, and eagerly desiring to co-operate with all men of spiritual insight, we are persuaded that in conscious fellowship with God as revealed in Christ and commitment to His purposes lies the pathway to the highest life."

The book is divided into two sections, one, "The World Today" the other, "The Christian Message." Under the analysis of the world today we have chapters on "The Mood of Our Generation," "The Growing Faith of Communism," "The New Religion of Nationalism," and "The World Economic Crisis." The analysis is well done and conditions not exaggerated. I have a little feeling that the masses do not think over all these problems quite so much as we intellectuals think they do—either here or in the East. Where there is plenty to eat and wear the masses are not much concerned with the problems that disturb some of us so deeply. Problems for the masses generally stop with food and clothing. If they have these they seldom think of politics, economics or religion. This great disillusionment which our authors find is confined to the few who think and cherish ideals—the dreamers whose dreams have not come true, those who are discouraged by unfulfilled promises. Remembering this qualification it is perfectly just to say that this is a disillusioned generation. Quick to seize upon this the Mussolinis and Hitlers are offering them nationalism and the Lenins and Stalins are offering them communism. They grab at them eagerly because they promise food, clothing and happiness in general. They make sacrifices, to be sure, but they are for the ultimate happiness. And now, in this already disillusioned world, comes the great depression. It must never be forgotten, our authors rightly insist, that it is to such a world the missionary goes.

Going to this world, what is the message and the method? This is given us in the second section. The chapter: "The Gospel and Our Generation," is very satisfactory. Here is no uncertain tone. The only answer to this questioning, distressed generation is Jesus Christ. And He must be given in all fullness and as the only answer. He is not only light, He is life. He must be made inescapable, the only possible solution for the human problem in its individual and social aspects. The fine chapter on "Christianity and Other World Religions" does not hold out much comfort to those who look for a synthesis of the religions—with Christianity perhaps contributing the most—for the one thing apparent to the student of modern conditions in the East is the fact that the civilizations have pretty much outgrown the old religions and are rapidly forgetting

them and putting nationalism and science in their place. Our writer here, who is very conversant with the East, calls attention to the fact that the educated man of India and China seldom shows any particular devotion to his religion or sacred books and that even the Mohammedan is forgetting his Koran. The great opportunity of Christianity now is to go to these worlds not to compare faiths but to offer a living, saving religion, a Person who resolves life into meaning and triumph when taken as Lord and Master. "Whereas (and this is written without religious acrimony) it seems impossible that Mohammed of the Qu'ran, or Buddha of the passionless calm, or the Vendantist denial of the reality of moral struggle can ever again occupy the empire of souls and minds for whom the modern world is a poignant reality, there is about the figure of Jesus an arresting quality. He is alive as these others are not. He is alive not only for His followers but for multitudes who look at Him, critically, enquiringly, wistfully, afar off."

After an encouraging chapter on "The World Reach of the Christian Faith" which reminds us again of how Christianity has overflowed the boundaries of the missions and touched all departments of Eastern life, ethics and civilization—sort of by-products of missions—we have two closing chapters dealing with the purpose and motives of missions. It will be recalled that it was about just these two points that the discussion called forth by "Re-Thinking Missions" waxed warmest. These chapters will be read with great interest. The missionary goes out to India today for just the same reason that Paul went to Europe, to "share with others the gospel of Christ." Our authors do not seem to think that there is much call for him to go for any other purpose. He need not necessarily carry a formulated creed, a particular Church organization, not even a system of ethics. These things will proceed out of the accepted gospel as they did in the Western Churches, but he must carry the gospel and he must carry it in words as well as in life. The last chapter, on "motives," written presumably by E. Stanley Jones, refers definitely to "Re-Thinking Missions." He cannot accept its declaration of the missionary motive as sufficient. (The Report says: "To seek with people of other lands a true knowledge and love of God, expressing in word and life what we have learned through Jesus Christ and endeavoring to give effect to His spirit in the life of the world.") To this Dr. Jones says that when he came to Christ it was not primarily to learn something, but to receive something. He was primarily to him a Saviour and not a teacher. Christ has given us something and the motive of missions is not to seek God in pleasant fellowship with men of other faiths, not even to tell them what Christ taught about God, not even to give effect to Christ's spirit in the life of the world, but to share this redemptive gift.

Frederick Lynch.

## SYMPOSIUM: What Do I Want My Minister To Be?

Some time ago the "Messenger" asked our readers to tell us what are the chief requirements they ask of their minister—qualities that are reasonable, timely and in accordance with the spirit of the Gospel of Christ. We are glad now to append some of the best replies received, and hope they may be found suggestive and edifying.

I. I want my minister to be grounded in the Spirit. He should be well trained in the best theology, know the fundamentals and details of the Christian religion, and be acquainted with the religious emotions of man generally. He should be the authority in the congregation and in the community on matters religious. He should

be able to apply its principles to every day life.

I want my minister to be cultivated mentally. He should be educated in such a manner that he can understand the thoughts and actions of the simplest mind and yet approach the heights reached by the truly cultured. He should be up-to-

(Continued on Page 17)



Vol. CVII, No. 14

PHILADELPHIA, PA., MARCH 1, 1934

Whole Number 5357

Published every Thursday  
at The Schaff Building,  
1505 Race Street,  
Philadelphia, Pa.

# Reformed Church - Messenger -

(FOUNDED IN 1827)

The Board of Christian Education of the Reformed Church in the United States, the Rev. Paul S. Leinbach, D.D., president; the Rev. C. Clever, D.D., president emeritus; the Rev. H. C. J. Christman, D.D., vice-president; the Rev. Paul J. Dundore, Ph.D., recording secretary; Milton Warner, treasurer; the Rev. Henry I. Stahr, D.D., executive secretary.

**SUBSCRIPTIONS:** Per year in advance, \$2.50; Single Copy, 6 cents. In accordance with the almost universal wish of our subscribers, papers are sent until there is a special order for discontinuance. Remittances are acknowledged by latest date following the subscriber's name on the wrapper; but receipts will be returned by letter when a stamp is enclosed for that purpose. All mail should be addressed to Schaff Building, 1505 Race Street, Philadelphia, Pa.; articles for publication in care of the Editor; subscriptions and other business correspondence in care of the Business Department, Reformed Church Messenger. Checks in payment of subscriptions should be made payable to the REFORMED CHURCH MESSENGER.

The REV. PAUL SEIBERT LEINBACH, D.D., Litt. D., *Editor-in-Chief*

The REV. A. S. BROMER, D.D., *Associate Editor and Secretary of the Department of Business and Real Estate*

The REV. AMBROSE M. SCHMIDT, D.D., *Assistant to the Editor*

**Departmental Editors:** The REV. THEO. F. HERMAN, D.D., The REV. CHARLES E. SCHAEFFER, D.D., MRS. H. W. ELSON, The REV. THOS. W. DICKERT, D.D., ALLIENE DE CHANT SELTZER, MRS. A. C. BROWN

**Editorial Contributors:** DR. FREDERICK LYNCH, "JUSTUS TIMBERLINE", DR. GEORGE EZRA HUNTLEY, HUBERT W. PEET, HERBERT W. HORWILL

**Business Department:** GEORGE W. WADNER, *Circulation Manager*; MISS L. M. HARRIS, *Office Subscription Manager*

The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

**ADVERTISING RATE:** Twelve cents per Agate Line each Insertion. \$1.68 per Inch each Insertion. (Fourteen lines to an inch.) Special Notices, set solid, double the price of display per counted line. Reading Notices, leaded, three times the price of display per counted line. Address all communications about advertising to THE H. K. STRAUSSER ADVERTISING SERVICE, Room 708, 1505 Race St., Philadelphia, Pa. All other communications should be addressed to 1505 RACE STREET, Philadelphia.

Entered at the Postoffice at Philadelphia, Pa., as second-class matter, January 13th, 1902. Acceptance for mailing at the special rate of postage provided in Section 1103, Act of October 3, 1917, authorized on July 11, 1918.

## EDITORIAL

### CITIZENS OF TWO WORLDS

Some followers of Jesus have their eyes set so steadfastly on life after death that they become almost contemptuous of what happens in this earthly life before death. Other followers develop such a deep concern for the sanctifying of the present life that they tend to lose sight altogether of the life that is to come. These are probably the most prevalent types of religious attitude. We find meaning and joy in the future life and care little for the creating of a righteous society here and now, or we discover absorbing tasks for our souls and our hands in the rebuilding of life and are content to be citizens of this world only. It is not easy to be a citizen of two worlds.

A day of great stress, when our hopes for justice and peace and love in the earth have to face the grim realities of hate and war and oppression, reveal how unsatisfactory both of these religious attitudes are. If we have lived only for the future, with no great effort to remake our social relationships after the pattern of the Commonwealth of God, how can we escape a sense of guilt for the evil times that have come upon us? How can we avoid thinking that we have too much shunted responsibility for redemption upon God, and too little co-operated with Him in the transforming of the kingdoms of this world? If, on the other hand, we have become immersed in the planning of social changes and forgotten to lift our eyes to the future, how can we escape despair? How can we convince ourselves that it is worth while to pity the oppressed, to seek after justice, to spend ourselves in this seemingly useless crusade for the building of a heavenly society?

The disasters that have overwhelmed us may move many of us to readjust our attitudes toward the future life. Setting our hearts on heaven and letting the world go to ruin is too easy a road for followers of the Galilean who died on a cross. Setting our hearts on the redemption of the world and losing sight of heaven,—that is the road of feverish effort and dull despair. We must work with diligence and with patience at the task of creating a friendly, righteous society. Diligence will be ours if we live in the conviction that the world will not redeem itself nor be redeemed solely by the power of God. "My Father worketh hitherto, and I work,"—is not that the true Christian way

of thinking? Patience will be ours, and hope also, if we live in the faith that the short mile we walk with God in this world, is not all of the road, that it is, in fact, only a very short part of a long highroad upon which we will continue to walk in joy when we have gone through the valley of death.

What, then, ought a Christian to adopt as his attitude toward the world that now is? Not contempt for the world, nor a short-sighted engrossment in the rebuilding of the world, but a steady devotion to the transforming of the world, a devotion that is hopeful and joyous because of the Comrade who inspires us and co-labors with us and assures us that the work we do will endure.

—F. D. W.

\* \* \*

### WE POLITELY REPORT

We must stop calling bad names. Every day we read it. Every day we hear it. Everywhere it is reiterated that the reason many people will not enlist against intemperance is that "the dry cranks, fanatics, monomaniacs" so often refer to liquor dealers in very unpleasant and tactless terms. So we apostles of temperance, by our manifest bigotry, lose the respect and co-operation of liberal and fair-minded citizens.

Let us, therefore, banish from our vocabularies all those dreadful and impolite appellations by which we have been wont to refer to the dispensers of alcohol, and hereafter be careful not to use words that by any possibility could offend their sensitive minds or pain their tender hearts.

In gentle and tactful language, accordingly, we report that in various parts of the country certain high-minded patriots and consecrated philanthropists have been selling brandy drops, containing from ten to fifteen per cent of alcohol, to the little children from the schools. Pin-headed and pig-headed temperance zealots have been so unappreciative of the noble motives behind this trade that they had these heroic educationalists haled into court.

Continuing with linguistic etiquette, we report that since the return of legalized liquor a large number of saintly gentlemen and unselfish knights of freedom have been supplying alcoholic beverages to boys and girls of 16 or 17 years of age. Alas, some puritanic busybodies have pro-



tested and some ignorant and unworthy judges have gone so far as to fine these devoted servants of mankind.

And, still persevering in verbal politeness, we report that in some places certain altruists and martyrs for progress have engaged young women to serve as barmaids, and, fortunately, have had enough strength of mind to persist in spite of the protests and appeals of old-fashioned mothers and narrow-minded ministers.

It is not to be doubted that we shall hear much more regarding the activities of these noteworthy humanitarians who are engaged in our re-established liquor traffic. Let us in every case be very sweet with them. Let us never, never, no never, use a harsh word—well, hardly ever!

—G. E. H.

\* \* \*

### STILL ANOTHER VERSION

Since the publication of the revised version of the New Testament half a century ago several other versions have been made, varying slightly from the translation of 1611, though occasionally giving to us a novel and luminous view of the truth of the original Scripture. It is somewhat confusing to have so many versions of the original, especially to those who are unacquainted with the original text, yet there are still numerous passages whose interpretation in our English versions is a matter of question.

An illustration may be found in the use of the word "envy"; it is said that Pilate knew "that for envy they had delivered him (Jesus) up." While the Greek word in this passage may be translated "envy", its primary meaning is "malice", and it is obvious that the action of the Jews was malicious. This word, or its derivatives, is often so translated, as for illustration,—Acts 5:17; 7:9; 13:45; 17:5. It is very possible that the word "envy" was in common use as signifying hatred three hundred years ago, but that is not its generally accepted meaning today, and it seems strange that our later versions still retain that word.

Another passage has called forth question on the part of some of us, and that is in the common rendering of the Lord's prayer. The implication of the phrase, "Lead us not into temptation", seems to be that our Father may so do and we are asking Him to refrain. While temptation is closely allied to testing, and we cannot doubt that a loving father may test his children, the generally accepted meaning of temptation is persuasion to wrong doing, and we cannot believe that God would entice us into evil. That notion is abhorrent.

And now comes another version of the gospels and this time from the Aramaic, the speech which Jesus used when He was in Judea and Galilee. This version is made by a native Assyrian, Mr. Lamsa. He says that the Aramaic has been mis-read, that a very slight change in the text may make a great difference in the translation. For illustration, in that striking saying of Jesus about the passage of a camel through the eye of a needle, Mr. Lamsa says that the Aramaic word should be rendered "rope". That would still make Jesus' saying significant but much more comprehensible.

Other illustrations might be given whereby this new version makes the words of Jesus more simple and easy of comprehension, but let us content ourselves with the new light from Mr. Lamsa's version on that phrase in the Lord's prayer to which allusion is made above. He says that the proper rendering of the Aramaic is—"And do not let us enter into temptation". The writer of these notes is not sufficiently acquainted with the Greek to so translate it, but he has often wished that he might do so. The Aramaic, according to Mr. Lamsa, makes the easy way out of a serious difficulty.

—G. S. R.

\* \* \*

### BACK ON THE OLD JOB

Neil J. Bonner, president of the Philadelphia Retail Liquor Dealers and head of the State Liquor Dealers' Association, has served notice that liquor dealers are back again on their old job of bossing politics. The State Liquor Stores are taking the immense profits which belong in the pockets of the saloon keepers. This is intolerable to the liquor dealers, and the State Stores must go and the Brooks

high license law be restored. Therefore Pennsylvania legislators seeking election must obey their orders to oust the State Stores or meet the strenuous opposition of the liquor dealers.

No one conversant with the past methods of the liquor interests is surprised at this move. The amazing thing is the boldness with which the liquor interests have come forward so promptly to state flatly that the liquor interests are paramount, and all who oppose their purposes will be anathema. Those who were sure that the liquor interests,—because of past bitter condemnation of the corrupting influence of liquor dealers in politics,—would be exceedingly careful not to call public attention to their renewed political activity, will be sadly disillusioned.

The truth, however, is that the liquor interests never were out of politics and never will be so long as there are profits in the sale of liquor. The prosperity of the saloon keeper is so involved with politics that the liquor interests will continue, as in the former Wet era, steadily to increase their political power by their same old methods, and probably some new ones.

The Drys are being provided with much formidable ammunition for the next Dry battle, which will surely come some day.

*Now and Then.*

\* \* \*

### MUSINGS OF THE SAGE

"Glory to God in the Highest, and on each peace to men of good-will." The Sage finds that it took angels to tell us this. There surely will be peace if men are of good-will. To possess good will one must get rid of all meanness and be of an altruistic spirit. For universal peace, the nations of the earth must possess good will and forge plowshares instead of armaments. The most colossal stupidity of the ages was the World War. If poor "Mr. Common People" had managed his affairs as stupidly as the world did from 1914 to 1918, he would have been slapped into the nearest asylum and kept there for life. Why can't some power take the world by the scruff of the neck and shake some sense into it?

This power exists. It is the power of the Holy Spirit. There is no doubt that the greatest improvement among mankind in the future will come in the realm of the Spirit. We can now fly to the uttermost parts of the earth; but spiritually we are woefully lacking. We need but a few true spiritual leaders—and the Millennium will be at hand. The nations have fought for peace by wars for centuries and it is time now that we have peace by the people and for the people.

Why can't nations live in peace like communities do in a nation? The United States and Canada have lived in peace, side by side, for generations. Here is the concrete example. More stress should be laid on this fact, so that the nations of the world might learn and benefit by it. Saint Paul said that God is "the Author of peace". Let the people of the earth seek God—and they will have peace.

—Safed, Jr.

\* \* \*

### IS IT SURRENDER TO FORCE?

Has the heroic stand made by the Opposition Clergy in Germany utterly collapsed? One hears few reports of continued opposition to the dictation which aroused so much resentment. Our London correspondent, Mr. H. W. Peet, states that it is reported in London that the Bishops who demanded the resignation of Reichsbischof Mueller "capitulated to the threat of the withdrawal of the State subsidies to the Church." Mr. Peet makes this pertinent comment: "If this report is correct, it appears to be a distressing surrender to Erastianism in a particularly materialistic form. We cannot believe that, entirely apart from political party allegiance, the clergy who have stood for spiritual freedom and have shown that a great principle is at stake, will accept the position thrust upon them. They have the full support of the Churches of other lands, whose members are watching their action and the action of the Government with the closest attention." With the very life and integrity of Protestantism at stake, we must not fail our German brothers in prayer and sympathy. It is an hour of grave peril.



### "CHICAGO VOTES AGAINST HELL"

This is the rather startling caption of an editorial in the *Philadelphia Evening Bulletin*, which states that in answer to a questionnaire distributed among Protestant ministers in Chicago by the School of Education of Northwestern University, 69 per cent of the clergymen said they "were of a mind to deny the existence of hell." This paper goes on to say that "if a voting majority of Chicago Protestant ministers are convinced there is no such place, the laymen of the rest of the country ought to be fairly confident that punishment for misdeeds will be meted to them during their sojourn on earth. A negative opinion on hell rather suggests quicker payment on this side of the grave."

This comment is not only a good example of *non-sequitur*, but it helps to prove rather conclusively that a good many questionnaires are a nuisance. In a large majority of cases we are convinced that such reports about the way Protestant ministers vote on theological questions are utterly misleading, and this appears to be a fine case in point.

We have not seen the questionnaire above referred to, but understand it was circulated by Professor George H. Betts. *The Living Church* reports a number of the questions in this document and says they are "catch questions", tricky and doubtful in meaning. For instance, the question was asked, "Did Jesus make the world?" It can easily be seen that men who are perfectly orthodox might conceivably give different answers. Another question was, "Does Heaven exist as a place?" What does Professor Betts mean by the phrase "as a place"? "Do you believe in a burning hell?" was another query. What did the questioner mean by the word "burning"? "Did everything the Bible tells about really happen just the way it was told?" Here is another question susceptible of various answers. "Because of the wonders connected with the birth of Jesus, should we think of Him as the Son of God?" This, it is well said, "ties up one's belief with the reasons for it in a way that makes it impossible to separate one from the other." The most comforting feature of this particular questionnaire was that in answer to the question, "Do you believe that people who belong to our Church are no better Christians than those who belong to another?", we are told that even the Episcopalians were sincere enough to vote 100 per cent in the affirmative. We do not have any report about the Lutheran vote.

On the whole, we quite agree with the *Living Church* when it says: "Sometime we should like to send a questionnaire to the clergy, asking what they think of people who send questionnaires to the clergy, especially when they fill them with trick questions and then make sweeping generalizations as a result of the replies they receive." In this case, it seems to have led some folks to chortle: "Cheer up, there is no hell." In reality, that slogan is synonymous with the ancient lie whispered into the ears of our first parents in Eden: "*Ye shall not surely die.*" It was "the father of liars" who said that; and those who put any confidence in such a promise are foolish indeed!

\* \* \*

### A LIFE OF CHRIST BY CHARLES DICKENS

Charles Dickens, as is well known, wrote for his children a *Life of Jesus Christ*, just as he wrote for them a *Children's History of England*. The *Life of Jesus* has never been published, but has remained in the hands of the Dickens family. Now that Sir Henry Fielding Dickens, the last of Charles Dickens' children, is dead, it has been put within the power of his successors, if they choose to, to publish this book. The book is in 13 chapters and is quite short. No one outside the Dickens family has seen it. But it may be conjectured that its emphasis will be upon practical Christianity. Dickens was never considered an orthodox Christian, but he had always a supreme reverence for Jesus Christ. It is most probable that he was interested in teaching his children chiefly what kind of life Jesus Christ would have His disciples lead. It will certainly be a book easily accepted if, as it is likely, it will now be published.

H. W. PEET

### YES, IT CAN BE DONE!

THE MESSENGER feels so deeply on the subject of the discontinuance of prayer services in many of our Reformed Churches that we have referred to it from time to time, in the hope that the desperate spiritual need of the present hour might result in the turning over of a new leaf in many of these congregations where special meetings for prayer and testimony have been abandoned.

In the issue of February 15, under the heading, *Yes, It Can Be Done*, we referred to several congregations where under peculiarly difficult circumstances worth while prayer services have been continued through the years. It was not a little encouraging to receive from one of our most active pastors this response: "I was much interested in your editorial on *Yes, It Can Be Done*. I am ashamed to confess that in the parishes I had served for more than a decade, I have never had a prayer meeting. However, for some months I simply could not get away from the idea. I prayed about it and spoke to some of my leading laymen. The first Sunday in January I announced that the following Wednesday we would start a prayer meeting. I told my people that no high-pressure campaign would be used to have people attend, that I simply felt that I should do this. The first week we had an attendance of 48, and each week it has grown until last Wednesday we had 91 present. We serve no lunch and put on no stunts to have people attend. We merely sing several gospel hymns, after which I lead in a study of the Gospel according to John, and we close with three or four prayers by our people. I told my people I wanted this meeting to be a training school for public prayer. I confess I have been surprised at the number of people who never prayed in public before, but have now started to do so. I feel, too, that our prayer service has already helped our Church attendance, and feel confident that what we have done as an average Reformed congregation, any other congregation can do."

Here is a testimonial that we are very happy to pass on.

\* \* \*

### A TIMELY SUGGESTION

In times like these, everybody is interested in two things: the best use of such money as he has, and the safest use of that money. Here is a copy of a letter which came to Dr. A. V. Casselman, Secretary of the Board of Foreign Missions, recently, and is passed on to other members of the Church as a timely suggestion: "My wife and I have \$500 to put out to some good cause. We see by the Church paper that the Foreign Mission Board is offering annuity bonds in order to liquidate the indebtedness of the Board by June, which we hope will be a reality."

The significant feature of this is that the donors belong to a *pastorless congregation*, and their only means of communication with the Church at large was through the Church paper. Indeed, it is the Church paper which has given the suggestion to many of our best people to invest their money in some good cause, and has inspired the largest benefactions through the years. If there are any readers of the MESSENGER who want to make a really safe investment and at the same time give most timely help to a good cause of the Church they love, they are invited to communicate with the Secretary of the Board of Foreign Missions, to whom the above named contribution was sent, or to the Secretaries of any of the other Boards of our Church, all located at 1505 Race St., Philadelphia.

\* \* \*

### IS THE SYSTEM A FAILURE?

Speaking in New York City, the President of Tufts College, Dr. John A. Cousens, did not hesitate to call our educational system a pitiful failure. Reminding his hearers of the "unlovely aspects" of the prodigious prosperity decade of 1919 to 1929, President Cousens said that the orgy of gambling in those years and the consequent breakdown and confusion would influence the future historian to indict our system of education and society as a whole. "The historian will say with truth," he continued, "that our system of education did not furnish the young man or woman emerging from it with a code to live by. If we were summoned now before the bar of judgment, we should have to admit the charge that our system of education does not



furnish a philosophy of life, does not supply a set of principles which constitute the basic design of life's unfolding pattern."

We will agree that education must be judged by its ultimate product, and we have the right to ask, as the world is asking, how many college graduates in the realm of finance and economics have demonstrated their intellectual capacity and have, at the same time, shown that they were oblivious to the dictates of common honesty? How many college men in political life have revealed that their primary motive was their own advancement? The results have shown that there has been *something seriously lacking* in our system of education. A prominent Baptist clergyman in New York, Dr. Gordon H. Baker, said the other day that higher education is "so confused" that there is real danger of parents "refusing to send their children to college for fear that their faith in God will be utterly destroyed." In too many instances, alas, the idealistic was during recent dizzy days dismissed as visionary, and only the utilitarian was regarded as valuable and practical.

All of these charges may be true to a greater or less degree of our educational system, as it has been applied in these latter years. But our personal memories go back to the halls of an institution of learning where a noble philosophy of life was not lacking. The better we become acquainted with the system which was there taught, the more highly we regard it. In so far as the graduates of that institution have failed to be soldiers of the common good, the fault cannot be laid at the doors of the institution or its system of education. It must never be forgotten that colleges, like Churches and Sunday Schools, must work with the raw material which is supplied from the homes of the people, and in some decades of history they are compelled to do their work in an unfriendly atmosphere when

many influences are utterly hostile to the plans and purposes of the institution. But wherever the fault lies, it would be fatal to allow the present situation to continue.

\* \* \*

### OUR PERIL

The birthday of Washington is always regarded by the men in uniform and their political spokesmen, alas, as a fit occasion to boost further military expenditures. Although the country is so hard up that we have given the appalling exhibition of being the only civilized land to make drastic cuts in our payments for education and religion, and are already spending more for military purposes than ever before in peace times, the fire-eaters are not satisfied. Posing as the only real patriots, they cry for ever larger armies and navies, solely "for purposes of defense", to be sure. That's what they all say. It is *the road that always has led to war, and always will.*

Thus, for example, at a reception given to U. S. Senator David A. Reed, of Pennsylvania, at the Penn A. C., Philadelphia, he pleaded pitifully for a more militant defense. "We must prepare," he said, "not because we want to fight, but because we do not want to fight!" He pictured our country as in imminent peril from foreign invaders, and a big army and navy as the best possible life insurance. The papers describe the occasion thus: "The 'man on horseback', spurs and all, was prominent at the reception to the senior Senator from Pennsylvania. Some of the uniforms on display had been laid away in lavender since shortly after the armistice. All the spurs gleamed like silver."

Our country is indeed in peril, but it is ten thousand times more in danger from public enemies within than from any possible menace from without. Isn't it a pity that our supposed statesmen either do not know this, or are willing to play to the galleries in spite of it?

## The Thoughts of Justus Timberline

### James and Joseph

We have a queer man in our Church. Everybody knows him and everybody likes him, but nobody was ever known to make a fuss over him.

Two of us were talking last night about our "prominent" members. They aren't many, and when we had about run out of names, I said, "And then there's James Morris."

My friend stared at me. "James Morris?" he said. "Why, I never thought of him as a prominent member of the Church!"

Up to five minutes before, I hadn't, either. But something brought his name to mind, and after a little reflection, it seemed to me that no other man among us was more worth mentioning.

I said, "How did you think of James, my friend?"

"O," he said, sort of airily, "Morris is just one among the rest, isn't he?"

"Sure; and what else?"

No need to repeat much more of our talk, but it was the first time, I reckon, that James Morris was ever fairly sized up by two of his fellow Christians.

You never think of James as important, and yet he's actually the one man our Church could least afford to lose.

He's a pinch-hitter for nearly everybody, including, in a real pinch, the pastor himself.

He can write notices for the bulletin, and teach a Sunday School class, and act on the hardest committees, and be unofficial receptionist, and make difficult announcements, and call on people in trouble, and entertain visiting Church dignitaries, and put reality into a cold prayer meeting.

Every time one of us in our talk mentioned some item of James Morris' repertoire, the other agreed. It was only when we stopped for breath that we realized what a catalogue we had started. And then we were astonished.

"How does it happen," asked my friend, "that James Morris does so much for us all and gets so little credit?"



I was thinking of that, too. "Well," I said, "maybe it's because James has such a way of concentrating on the job he has in hand that he turns other people's minds the same way, and nobody notices him for looking at what he's doing."

"Maybe," said my friend. "I wonder if that's the explanation of Joseph Benton?"

"What do you mean?" said I, now as much surprised as he had been over James Morris.

"Why, Joseph has rehearsed to us all, over and over, everything he's ever done; and a lot of us, remembering most of it, think he's one of the chief pillars of the Church."

I realized that he was speaking the truth. I've been under Joseph's spell myself, for he is not exactly offensive in his self-advertising, and he really is a very useful member.

As we separated, my friend said another true thing: "Well, the Lord can use both kinds; but I wish we had sense enough to take every man for just what he is. Then we could even up our judgments of James and Joseph."

But, after all, what's the difference? Praise would embarrass James Morris, and the lack of it would deeply grieve Joseph Benton.

Why should we interfere? A good driver knows how to get the best out of every horse he drives. Let the Lord manage these two!

### No Man Can Fix Everything

Herbert Miller tackled me a couple of weeks ago with a request that I had to refuse.

"Justus," said he, "you know we're having a little trouble in the choir, but it would end peaceable and sudden if you'd just tell Mary McMichael"—she's our organist—"what you think."

You see, Herbert thinks he knows what I think. Maybe he does.

But I told him no; I wasn't enough interested to invite myself into that storm area. It's no more than a storm in a teacup; but that's part of the reason.

Herbert was disappointed; I could see that. And he tried to argue me over. "You know you have a lot of influence in this Church," he said. "We all know how you bucked the whole bunch when they were so set on expelling Willy Wareham, and now everybody thanks you for it. Why won't you help in this choir business?"

He was so earnest, and I know he's close-mouthed. So I told him.

"This is why, Herb. But don't tell anybody else. It wouldn't be much for me to take a hand in your choir mix-up. And there was a little misunderstanding in the Sunday School last month that seemed to me could be fixed up easy enough, not to mention a few others."

"But if I stepped into all these mix-ups I'd soon get the name of being our Church's Mr. Fixit, and somebody would have a good excuse for thinking I was trying to run the whole show."

"I'm not, and I don't want the reputation of it. Besides, if I'd been putting my finger into every pie for the last year or two, do you think I could have done anything for Willy Wareham?"

The official board listened to me because I don't get all stirred up about every little thing that goes wrong in the Church. They sensed that the reason I went the limit for Willy was because the affair was really important."

Herbert wasn't convinced; but I noticed last Sunday that the choir was sing-



ing with its usual vigor, and there were no "we don't speak" symptoms among the members. The trouble had subsided.

An old preacher I used to know once said to another friend of mine, "William, if you insist on using up five dollars' worth of steam on every five-cent job, you'll have too little power to turn a wheel when the five-dollar jobs come along."

There's Scripture for that, too, if you know where to find it.

### The World Is Too Much with Us

In the days when I took the old "Out-look," the weekly from our nearest big city, one monthly magazine and my Church paper, nobody had to plead with me that I needed time to think.

Sometimes, when I was farming, the weather kept me indoors. Sometimes the mud prevented us from going to town. Many a day found me caught up in my reading of the papers, and with time on

my hands in which to chew the cud of what I had read.

Now look at me—at us! Going to town is an hour's job, instead of an all-day undertaking. So anybody who likes it can go every day.

There's a radio in the living room, with a dozen programs to choose from, and the President or General Johnson or King George on the air every few days.

And reading matter. My garage is littered with it—half-read or less; shoved out there because my wife objects to storing back numbers in the house. We get a daily, and—well, you know.

That doesn't take account of books; I won't even start in on that side of the subject, though we must have books, as well as papers and magazines.

What I'm after is that we are so cluttered up with other people's thinking that we have mighty little encouragement to do any of our own. It's so much easier to let Father Coughlin, or Dr. Cadman, or

Arthur Brisbane, or Walter Lippmann, or Dr. MacCartney, or Mr. Roosevelt do it for us.

There's no way to stop the torrent of ideas, good and bad, from rolling in around us; but I'm sure we've got to work, and much harder than we once did, to keep our own minds above the flood.

Especially in religion. I wonder if the decline in public Christian testimony can't be partly blamed on our lack of time to think about the ways of God with us?

If you were asked to testify in our prayer meeting next Wednesday, what would you do—give us something out of your own soul's experience, or something from Stanley Jones?

Jones has been a great blessing to me; but, when I really take the time for it, I can think thoughts about God, and have feelings about God, that are not in any man's books.

So can every Christian—if he will take the time for it.

## Case Work in Homiletics

### XI. Less Noise; More Poise

GEORGE E. HUNTLEY, D.D.

(A dozen ministers, strictly imaginary, are supposed to have met at a class reunion, to have expressed dissatisfaction with their own pulpit efforts and to have agreed to ask counsel from their former professor in theological school. In this series of papers he gives frank but fraternal and constructive criticism regarding the sermons that they submit. The fundamental axiom of this teacher is "The best sermon is the one that does the most good.")

Class Room No. 6, Nov. 1, 1933

Rev. Richmond Charles,  
Syracuse, Kansas.

My dear Richmond:

Try not to be a literary shouter.

Do you know why Mrs. Calderson, Professor Gilder's mother-in-law, gave up her custom of Church attendance? You must remember her, for in the college circle she was the most independent and the most influential of the women. After a certain minister had been in the parish a few months she declared that she simply must take "an ecclesiastical vacation"; and, as a matter of fact, she seldom attended services in her own Church during his pastorate. She gave her reasons very frankly. "I cannot believe," she said, "that any man can be so excited about **everything!**" So, to avoid nervous prostration, she absented herself from his constant over-emphasis. Recalling the man, you can decide whether or not she was justified in her criticism.

When you have thought the matter through, I want to ask you, Richmond, about your own style. Is it possible that you, too, are wrought to white heat in regard to every phase of every subject that you present to your people? I would think so as I read over the group of sermons that you have sent to me for consideration.

They are good sermons in many regards. The subjects are timely; the outlines are clear; the ideals are high. But those discourses would tire Mrs. Calderson to desperation and would affect the great majority of hearers in the same way.

Your rhetorical style is uniform throughout the entire collection; and it is not a good rhetorical style. It is hectic. It is exclamatory. It is too intense to hold attention. It would seem that, early in each discourse, you must exhaust both preacher and listeners.

No doubt you have seen school-girl letters with every sentence underlined. Then you have smiled at the adolescent exag-

geration and you have realized that the youthful writers by emphasizing everything have emphasized nothing at all.

A good many ministers wreck their pulpit work by exactly that psychological blunder. The college preacher was a sad example. Richmond, I charge you to avoid that pitfall.

Your composition would fit well with a certain style of pulpit oratory. I do not know whether or not you indulge in constant shouts, grimaces and gymnastics. I hope not, but your manuscripts lead me to fear that you do.

An old lady once told me about her new minister. "O, he's a live one!" she said. "He's a loud one. He isn't still one second. He pounds and he whacks and he stamps his feet and sometimes I think that he's going to jump right out into the congregation!"

Her minister was a man of very short pastorates. In some places his seeming enthusiasm carried him through the first few weeks, or possibly through the first few months; but he soon wore out his people.

We could think of some illustrations in other fields. Here in this town we have a printer who is a real genius—you remember Reynolds. He sends me samples of his choice work and, though he does not know it, I have saved a large file of them. If he should choose some wider field, he might make a name for himself and also a fortune. What most impresses me is the man's unerring art in always selecting just the proper font to match the thought that he has to express. Small type faces, medium faces, large faces—all are exactly chosen in proportion to the importance of the words. The reader may not know why he gets the thought so easily and forcefully; but you, with your power of analysis, could give the adequate explanation. What would you do, do you think, if you were the printer? I am afraid that you would use big type for every line.

What would you do if you were to compose a symphony? The great masters change the expression, running from the very soft to the very loud and from the very slow to the very quick. You? If you composed music as you compose sermons, you would use the cymbals and the drums from start to finish.

What would you do if you were an artist? Raphael makes such marvelous use of light and shade! See how, in any one of his portraits of the Madonna, he takes our thought away from the unimportant

details in order that he may lead us to concentrate on the virgin and the bambino. What would you do? I fear that you would seem to say not only "Behold the exquisite loveliness of this maiden mother and the radiant marvel of this divine infant," but also, with equal stress, "Behold this superb background; look at the wonderful chair in which Mary is seated; and see the rare texture of her beautiful skirt!"

Now let us have another look at your submitted sermons. Here is an interesting one entitled "Temperance in the Third Decade." I am glad that you felt impelled to preach on that highly important theme and I am glad that you set down the broad principles that underlie temperance in all things, alcohol included. I notice, however, that you strike a hard blow in the very first sentence. Reading it, I do not see how you are to secure any climactic effect, how your last sentence can be much stronger. I open at half a dozen places in the manuscript. More hard blows! I look at the end. Yes, another hard blow. Don't you see that your congregation would become emotionally exhausted long before your peroration?

Here is a good sermon on "Nicodemus the First and Nicodemus the Second; or From Timidity to Temerity." Here is another on "Your Call to Sainthood." Here is another on "The New Deal and the New Ideal." You certainly are doing some intensive study and some original thinking. Yet, as you confide in your letter, your people do not respond. Do you really think that the fault is down on that side of the pulpit? May it not be that in your constant eagerness to impress them deeply at every moment you lose them or repel them?

In the old days when you were in school (good old days they were) Prexy used to exhort the boys over and over and over to develop their sense of proportion. Wise man, he was, speaking from long experience and keen observation. And wise were the students who caught his meaning and followed his counsel. I remember that once he said, "Unless a man has a sense of proportion, he has no sense." That was putting it strongly, but we can see what he meant.

It is not too late for you, at 34, to think of his advice, and, with great profit, to apply it in your homiletic work.

The other day someone paid this tribute to Dr. Greenham at the close of one of his thrilling sermons: "His voice is like a marvelous organ with a thousand stops."



Yes, he modulates his utterance so skillfully to match every delicate shade of thought and feeling that the figure of the responsive organ seems singularly appropriate. If a speaker can so regulate his

voice, why cannot a writer, in preparing his sermon, so vary his emphasis as to make clear, captivating and challenging each phase of his glorious Gospel?

Beware, Richmond, lest your strength

become your weakness. Try for less noise and more poise.

Wishing you the fullest usefulness and blessing, I am,

The Pedagogue Homiletical

## Trans-Atlantic Echoes

HERBERT W. HORWILL

**London, England.**—The throwing of bombshells, whether literal or metaphorical, is not one of the normal activities of Dr. L. P. Jacks, but some recent utterances of his have produced a highly explosive effect. Little anticipating that he would thereby trouble the peace of a religious communion not his own, he accepted an invitation to preach at three special non-liturgical services in the Anglican Cathedral at Liverpool. The resultant excitement is due not to anything he said on these occasions, but to the fact of his being given an opportunity to speak from the Cathedral pulpit. Lord Hugh Cecil, who has no local connection with Liverpool but is zealous for the welfare of the Church of England in all places of her dominion, has sent the Archbishop of York a petition requesting him to exercise ecclesiastical discipline upon the Bishop of Liverpool, Dr. David. The bishop's offence is that, being bound to banish and drive away all erroneous and strange doctrine contrary to God's word and both privately and openly to call upon and encourage others to the same, he has sanctioned preaching in the Cathedral by a Unitarian—that is to say, a person holding heretical opinions inconsistent with the essential doctrines of the Church of England. There has also been published in the press a correspondence of considerable length that has passed between Lord Hugh and the accused bishop. Archbishop Temple has decided that his proper course is to bring the matter before the Upper House of Convocation of the Province of York. Unfortunately, Bishop David is compelled just now to go abroad on urgent medical advice, and his absence has necessitated postponement until the June meeting of convocation.

**Are Unitarians Christians?**—It is generally recognized that the ultimate decision may gravely affect the Church of England far beyond the Diocese of Liverpool or the Province of York. The Lambeth Conference pronounced in favor of the occasional authorization of preaching in consecrated buildings by ministers not episcopally ordained. This permission, however, was to be given only to those ministers who, in the judgment of the bishop, were working towards an ideal of union such as was described in the conference's appeal. The York Convocation subsequently endorsed this resolution. The "ideal of union" above mentioned involves the whole-hearted acceptance of certain beliefs which are held, for example, by Methodists and Baptists, but assuredly not by Unitarians. This distinction is being strongly emphasized by Bishop David's critics. The archbishop himself points out also that the endorsement by convocation definitely referred to preaching by "members of Christian com-

munities separated from the Church of England," so that the propriety of the invitation to Dr. Jacks depends on the interpretation of the term "Christian communities." The question whether it includes Unitarians was not before Convocation when the resolution was passed, but it has now become necessary, says the archbishop, that it should be decided. Apparently his own influence, when the question comes up in the summer, will be cast against opening the pulpits to Unitarians. For in his address to the recent meeting of convocation he called attention to the danger of permitting doubts to arise as to the Church's adherence to "the Catholic Faith of Christendom in Jesus Christ as Very God." "Our worship," he added, "is directed to God made manifest in Jesus Christ, and true fellowship in worship is only possible for us with those who are united with us on the point."

**Notes and News.**—There has been formed a "Fellowship of Equal Service in the Church" with the object of working for the removal of the barriers to the ministry of women in the Church of Scotland.

Dr. Walter J. Carey, for the last twelve years a missionary bishop in South Africa, has accepted the newly-created office of Chief Messenger of the Society for the Propagation of the Gospel. His task will be to place before the British public the urgency of the development of foreign missions. He believes that the next fifty years may decide whether the future civilization of the world is to be Christian or non-Christian. For the first time within living memory the interior of the dome of St. Paul's Cathedral is being cleaned. A recent week-end conference of nearly 200 Methodist organists and choirmasters is believed to be the first gathering of the kind in the history of Methodism. Its object was the study of the new hymn and tune book, which is being introduced to the congregations by means of a series of popular musical festivals in various centres. Dr. Hubert L. Simpson has been compelled by impaired health to relinquish his work at Westminster Chapel. The question of the pastorate will remain in abeyance for a year, during which period Dr. Campbell Morgan will be responsible for the Sunday services and the weekly Bible school. C. F. Andrews is writing a memoir of Sadhu Sundar Singh.

**Obiter Dicta.**—Dr. W. Russell Maltby reminds us that democracy, in so far as it fails, fails not because it is a bad principle, but because of a much older principle, namely, that no institution will be better than the men who work it. The Bishop of Salisbury appeals to his clergy to preach conversion boldly instead of fol-

lowing the line of least resistance and limiting themselves to the edification of the faithful. . . . The predatory, exploiting type of character which carried the world to 1914, says Canon F. R. Barry, has now become a dangerous anachronism. The new age needs to be organized for the risks and adventures of co-operation, not competition. And only the faith of Christ can inspire that. . . . If you would love your neighbor, whether he be congenial or uncongenial, there is one sovereign means, suggests Principal Micklem; you must pray for him. . . . We have no more business to tone down our hymns to the level of our experience, declares Prof. J. A. Findlay, than we have to tone down the Communion service. . . . In the opinion of Ernest Jeffs, Trollope is the only English novelist who has successfully portrayed the parson. His clerics live and move. There can scarcely be better models for the clerical life than Mr. Harding or Mr. Arabin.

**New Books in England.**—"The School of Charity" (Longmans), by Evelyn Underhill, is the book recommended this year by the Bishop of London for Lenten reading. . . . The subject of Dr. Hubert L. Simpson's valuable devotional work, "Testament of Love" (Hodder) is the Seven Words from the Cross. . . . "Watchers by the Cross" (Longmans) contains the substance of addresses given by Canon Peter Green at the Three Hours Service. . . . "Elemental Religion" (Williams), by Dr. L. P. Jacks, includes the three sermons which have become the subject of controversy through being preached in Liverpool Cathedral. . . . "Personal Freedom through Personal Faith" (Hodder) is a selection of the most characteristic utterances of the late Prof. W. Fearon Halliday, edited by John R. Coates, who also contributes a brief memoir. . . . Canon Lindsay Dewar's "Imagination and Religion" (Allan) is a book of suggestive thoughts for clergy and laity alike. . . . In "Discipleship" (S. C. M.) the Rev. Leslie D. Weatherhead deals with some of the questions raised by the Oxford Group Movement. . . . In "Oxford and the Groups" (Blackwell) that movement is discussed, from first-hand knowledge, by eleven Oxford writers, with a preface by Dr. W. B. Selbie. . . . E. R. Appleton, author of "An Outline of Religion for Children" (Hodder), is well known as a broadcaster of Bible stories for children on Sunday afternoons. . . . Dr. Charles L. Warr, author of "The Presbyterian Tradition" (MacLehose), is Minister of St. Giles's Cathedral, Edinburgh. . . . "Valenge Women" (Oxford Press) is an account of the life of the native women of Portuguese East Africa by E. Dora Earchy, a missionary of thirteen years' experience.

## "Albert Roi Des Belges"

By JOHN VAN SCHAICK, JR., Editor "The Christian Leader," Boston

During the World War, while I was attached to the Commission for Belgium of the American Red Cross, I was thrown into rather close relations with King Albert and with various members of the Belgian Cabinet.

It would be mock modesty for me to pretend that I am not proud of my association with the King and the Queen of the Belgians. But to write frankly of

that association is not so easy. I am encouraged, however, by the example of William H. Hudson, the field naturalist. Morley Roberts writes: "Hudson has not a few acquaintances among those known as the aristocracy, some of whom were truly noble. There are a few who, on a casual observation, might have deemed this a proof that he loved high rank and station. The conclusion would be false. He found

far more friends and intense objects of interest among the poor, if they had the qualifications which attracted him among the rich or those of high rank. . . . He was a naturalist of men and women."

So constantly do I write of the common every-day little things, so often do the plain people—the noble poor—creep into these pages, that I count it a duty as well as a privilege to write now and then of



the noble rich and the humble and lovable mighty ones of earth. I can write more easily about it all because the relationships established were due to no merit of my own. They came about because of a fixed policy of the relief work. In whatever country the American Red Cross operated it stuck to the principle, "Work with the government and with the existing agencies."

So when the Commission for Belgium was detached from the Commission for France, the last of August, 1917, we went to the old French seaport of Le Havre and established headquarters close to the Belgian Cabinet, which was there in exile, two hundred miles from the boundary of their country.

Soon these high government officials were showing us Belgium in France — Belgian hospitals, orphanages, homes for old folks, and all kinds of supply services, all along up the French coast and back in the lovely French farming country up to that little corner of Belgium where King Albert and his army, aided by powerful British and French armies, were holding the line of the Yser River, the western end of the western front.

To do our work efficiently we had to have headquarters up there, and as Deputy Commissioner I was assigned to La Panne, the Flemish watering place where the King and Queen stayed most of the time during the war. When I became Acting Commissioner, and finally Commissioner, I did not change the arrangement, but let my Deputy run the main office at Le Havre.

This going to La Panne to live was the best single stroke that I ever made in the work. When the King sent for me the day after the Armistice, he was in the Chateau of Lophem, near Bruges, a place which had been occupied by the Germans until a few weeks before. His Majesty, to my great surprise, made me an officer of the Order of Leopold. As he rose to pin the insignia upon my uniform, the thing that he emphasized was that I had lived there with them, "sharing," he said, "our dangers and hardships." The material help, which he said Belgium never would forget as long as the country endured, was put second to a mere gesture. But is it not true that the world is moved by gestures?

A gesture gave Albert his hold on his people. He would not go back with the Cabinet to Le Havre. He would not fly to England and comparative safety. He would not even go away a few miles into France. What the Queen said to Hugh Gibson in October, 1914, during the terrific battle of the Yser, expressed the feeling of both King and Queen: "As long as there is one square foot of Belgium, free of the Germans, I shall be on it."

For a while in the winter of 1917-1918 the King and Queen yielded to the urgent requests of the British High Command, and moved out of their villa on the coast to a farm in the Moeres four or five miles away, but they were in La Panne every day, and shells and bombs hit their garden in the Moeres about as often as they fell on the beach at La Panne.

Living in La Panne, traveling about the little corner, dealing with questions of aid for hospitals, children's colonies, refugees, and all the rest of it, it was natural that I should see the King and Queen. I did see them, came to know them, worked with them, and came to respect and love them. I realize, of course, that we democrats of the Western world are somewhat susceptible to the glamour of royalty, and I realize also that I myself am always in danger of having my judgment clouded by my affections. But standing back from all that chapter in my life and attempting to look at it as a historian, I still must say that this Belgian royal family measures up, even when judged by the most rigid standards of reality, and that King Albert will always be to me one of the greatest figures that I have known.

The King in talking to me at one time

referred to the fact that he had both German and French blood in his veins. I then looked up the record. It is: "Albert the First, Leopold-Clement-Marie-Meinrad, King of the Belgians, duc de Saxe, prince of Saxe-Coburg and Gotha, Sovereign of the independent state of the Congo, majesty, born at Brussels, April 8, 1875, son of Prince Philippe, Count of Flanders, and of Marie, Princess of Hohenzollern. He succeeded his uncle, the King Leopold Second, December 23, 1909, and was married at Munich, October 2, 1900, to Elizabeth, Duchess of Bavaria, who was born in the Chateau of Posenhoven, July 25, 1875."

His grandfather, King Leopold First, whom I am glad to think gave the name to the order that I wear, was a German, and both uncle and a trusted adviser of Queen Victoria. His grandmother, wife of Leopold, was French, the daughter of King Louis Philippe. Old King Leopold the Second, who got such a bad reputation in America because of the Congo atrocities, sometimes referred to young Albert sarcastically as "that socialist nephew of mine." He called him a socialist because Albert always was interested in the common man and in movements to improve his status.

This democratic King was a good man.

#### THE SHADOW OF THE CROSS

In the shadow of the cross  
Savior, let me hide:  
Thru the thickest of the fight  
Keep me by Thy side.  
Tho' the storms are raging wild,  
Calm my doubts and fears:  
Soothe my weary, troubled heart,  
Wipe away my tears.

In the shadow of the cross,  
Sheltered from the blast,  
Neath Thy pierced bleeding feet,  
Saviour, hold me fast,  
Keep me thru the mid-day's sun  
Till the shadows lower;  
Lest I faint beneath its rays,  
Hold me by Thy power.

In the shadow of the cross  
When the clouds hang low  
Sweeter refuge have I none,  
In this world below.  
For Thou didst suffer untold woes  
Upon that cruel cross,  
Then in its shadow keep me, Lord,  
And wash away my dross.

—Harriet S. Rineer,

in "The Hand of a Child."

His home life was beautiful. I can fully credit the reports from Switzerland about the anguish of the young Leopold, who succeeds Albert. In that hour when he became a king, he was thinking of a father whom he could not let go.

The King often spoke to me of his wife and his boys and of his little girl. "It is a good thing for young princes," he said in his slow, deliberate way, "to go to public schools, play football, and to get their shins kicked by the other boys."

Prince Leopold, Duke of Brabant, now Leopold the Third, was born November 3, 1901. When I first saw him he was 14 years old, but already he was in the army as a private soldier. He seemed like a gentle, shy, retiring boy then. The last time we saw him was when we dined at the palace in Laeken. He was then 22. The Madame was on the right of the King, with the Crown Prince on the other side, and while much of the talk naturally was with his Majesty, she was keenly interested in a conversation with young Leopold about the Congo, from which he had just returned. We have never seen his wife, now the Queen, but all of our letters from Belgium tell of her beauty and of her strength of character.

Queen Elizabeth always laughed when she talked about Prince Charles, or "Charlie," her second boy, who was born October 10, 1903. He is very fond of ships and part of his training was in the British Navy.

We realize the swift passing of the years when we remember that "the little girl" of this family is now married to the future king of Italy. Princess Marie Jose was born August 4, 1906. I have a vivid recollection of her taking a painting lesson from the Countess Caramen de Chimay, one of the ladies-in-waiting of the Queen. It was in the yard of a Flemish farmhouse about four miles back of the front line trenches. Some of the big guns were off to one side, maybe a mile away, hidden by a farm building. Up in the air toward the front was a sausage balloon for observation, with bursts of German shrapnel all about it. On a low stool in the road sat the Princess, then twelve years old, painting away. On the porch smoking peacefully was King Albert. He was visiting with old General Jungblut, once his teacher and always his friend. It was the King, not a court chamberlain or a servant, who had received me and told me that the Queen would be down directly. It was the little Princess, not a servant, whom the Queen sent upstairs to find a picture that she wanted to give me. In the long northern twilight we walked up and down while we discussed the various relief matters in which we were jointly interested. They could have been members of my own parish in Washington for any sense of formality or strain. It was in the villa of La Panne that I saw both King and Queen more frequently.

On the night of October 16, 1918, the Germans shelled La Panne with 380's or 420's which came a long distance and dropped almost straight down, without the usual scream. But they shook things all around when they exploded. I walked down the dark street to the King's villa probably between six and seven o'clock, and found King Albert sitting at a center table on which there was a lamp. We quickly arranged the business, which concerned an audience for Henry P. Davison, the New York banker, and head of the Red Cross. Then the King called my attention to the lamp. Said he, "It records the shell before we hear the explosion." We watched the light jump and then listened for the roar. His interest seemed to be purely scientific. My own interest was distinctly more personal. As I left him and started back a shell came into the Tribunal only a little way from his home, and ripped it all to pieces. It knocked those of us down who were passing and wounded a soldier. It killed everybody in the building, seven adults, but a baby was unhurt. Just a bit more elevation and it would have reached the King's villa. Countless shells like that went over the King and Queen and all around them. One of the stories often told was about Clemenceau, the Old Tiger, coming up to see King Albert at La Panne. The French Premier, who had been almost everywhere along the front, wanted to see Nieuport, where the trenches ended at the North Sea. Next to Ypres I always hated to go to Nieuport. And yet every trip there was one of the most vivid experiences. At Nieuport Bains one was separated from the German lines only by the width of a canal.

It was quiet that afternoon of Clemenceau's visit, and so the King took the War Premier in his car as far as they dared drive. But evidently the car had been seen from the Great Dune, which the Germans had fortified, or from a balloon. As these important men started to walk up the gentle slope to the ruins, a shell burst on their right, then another on their left. Next there was a burst behind over the road that they had passed. Officers and aides were greatly concerned, but Clemenceau and Albert never altered their pace or stopped their conference. "They



went along quietly until they reached a dugout under a wall, when the King invited his guest in much as he might ask him in out of a shower."

One of the most spectacular of the King's wartime exploits, which I learned about only long after the war, was a survey of the German trenches at his part of the front from an airplane.

He was not at all theatrical or dashing, but he did dashing things in a matter of fact way. Events made him the center of many dramatic spectacles. Never have I seen processions with the drama attached to them that there was to the entry of the King and Queen and Prince Leopold on horseback at the head of troops into Bruges on October 15 and into Brussels on November 22, 1918.

Albert was a king who was a good citizen. In his speech from the throne at the time of his accession he said, "Our prosperity depends upon the prosperity of the masses." That was no mere lip service. He labored for the common people. He worked hard to make himself a good ruler. In the palace at Brussels one night he kept me for some time discussing a book by President Hadley of Yale, "The Relations Between Freedom and Responsibility in the Evolution of Democratic Government." He had great enthusiasm for the political ideas of Woodrow Wilson. He talked at length on the difficulty of having both order and liberty, and not letting one destroy the other.

King Albert was a noble figure of a king. Over six feet three inches tall, strongly built, blond, ruddy, with blue eyes, he was slow and gentle in his speech and deliberate in his movements. He had a fine sense of humor, and it is said that he laughed immoderately over the story of a burgomaster whom he had commended. The King praised the burgomaster highly for his courage in staying in a shell-torn town during the war and carrying on his business without vacation. After the King had gone the burgomaster said, "Well, if the King thinks it is so dangerous here, it must be very dangerous indeed, and I will go away," and away he went.

In June, 1923, returning from a cruise around the world, we stopped in Belgium, hardly expecting to see any of the members of the Belgian royal family. The war was over and we were plain citizens with no powerful Red Cross back of us. But no sooner were we established at a club where a friend had given us the *entree* than the

telephone rang, and the Court Chamberlain was on the wire stating that their Majesties wanted to give a little dinner for us, and asking if the date selected was agreeable. Though we had to postpone a trip to La Panne, we were happy to accept.

On the night of the dinner we drove out to the palace of Laeken—a chateau in a large park on the northern edge of Brussels.

Chaplain Charles Graux, former secretary of the Queen and a comrade in war work, and Madame Graux were our escorts. In the drawing-room to which we were led by a gentleman-in-waiting we found Dr. Depage, head of the Ocean Hospital, Dr. Hege, rector of the University of Brussels, Countess Van den Steen, whom we had known in her hospital at Couthove, one of the Queen's ladies-in-waiting, and other war-time friends, ten in all. Their Majesties were not in evidence. Simple and democratic as they are, there are conventions about every court. Then I heard their steps coming slowly down the hall. A servant threw open the large doors, saying, "Their Majesties." Together the King and Queen advanced, he in full uniform, she in a beautiful white evening gown, followed by Crown Prince Leopold, also in army uniform, and Princess Marie Jose in pale pink with a little wreath of rosebuds in her fair hair. The King and Queen went around the room greeting everybody in turn. The Prince and Princess followed.

A gentleman-in-waiting handed the Madame (Mrs. van Schaick) a paper on which was written, "You will sit at the right of the King." To me he gave one that said, "You will sit at the right of the Queen."

The doors were thrown open again and we went in quite informally, the Queen and the Madame leading, the other ladies following, and the King showing me the way. The dinner was not a difficult one, although the Madame had the rather trying honor of being served first and having to break new ground with enormous asparagus tongs and other European table implements. We had a great deal to talk about. A special tie bound and still binds together those who served down on the Yser. All the members of the Belgian royal family speak fluent English and the Madame is at home in French, so there was no language barrier. During the dinner I was amused to see King Albert's tall form bend down until I thought he was going under the table. When he came

up he had the Madame's long gloves which had slipped off her lap.

If I remember correctly the main dish was delicious, tender, roast lamb. With the dessert there came on a pyramid of enormous strawberries raised on the place, which one had to get off the dish and on to a plate without starting an avalanche rolling. The Queen told about her berries and her garden, and invited us to see the place the next day.

After dinner we had a friendly informal visit in little groups in the drawing room where the coffee was served. Between ten and eleven their Majesties arose, and of course we all stood. Again they went about the circle, bade their guests good-bye and withdrew. A few moments later the party broke up.

An official called the Controller of the Domain met us the next day, and we had a delightful time going through the grounds, seeing the various gardens, the greenhouses and one little corner off by itself called the Queen's Old-Fashioned Garden, where her Majesty gets away by herself. We had no engagement with their Majesties, but we saw both the King and Leopold shoot through the park on their motorcycles. I remember especially the geraniums in the greenhouse growing like vines, as they do in the tropics, covering tall posts and cross-pieces until they made veritable geranium arches. We brought home cuttings that the Controller gave us, and we still have the "Queen's Geranium."

The Controller, telling about the reconstruction work after the war, said that the Queen gave a rooster and three hens of an American breed to each peasant moving back into the devastated area. When we asked what kind of fowls they were he said something that sounded like "Rodislans." The Madame's French enabled her to interpret it as "Rhode Island Reds."

It is hard to think of that fall on the rocks, that anguish in the palace. We could visualize these scenes because our friends were in both places. Edmund Carton de Wiart, whose country place was near where the King fell, was leading in the search, and rugged old General Jacques of Dixmude, whom we helped entertain when the King and Queen visited our country, found the broken body of his sovereign, his commander, his friend.

Many humble people, many powerful people, always will think of Albert and Elizabeth as dear friends who have made life more beautiful and significant.

## NEWS IN BRIEF

### BOWLING GREEN ACADEMY

Yes, we can report that some more devoted friends are not forgetting this good work for training colored youth. Since our last report, \$10 came from the Zwingli B. C. of St. Paul's, Lancaster, through Clara Gingrich, Treas., and \$5 from the Ladies' Aid of St. Paul's, Somerset, Pa., through Mary H. Baer, Treas. Total now: \$402.50. Very good! How soon will friends, old and new, raise it to \$500? Send checks payable to Dr. Paul S. Leinbach, 915 Schaff Bldg., Phila.

### CHANGE OF ADDRESS

Rev. W. G. Lienkaemper from Zillah, Wash., to Reedsport, Ore.

Rev. Wm. C. Sykes from Greensburg, Pa., to Hannastown, Pa.

### DR. STAHR ACCEPTS PRESIDENCY OF HOOD COLLEGE

The authorities of Hood College, Frederick, Md., have just announced that the Rev. Henry Irvin Stahr, D.D., of Philadelphia, has signified his acceptance of the challenge of the Board of Directors to become the next President of that institution, in succession to Dr. Joseph Henry Apple, who retires July 1 after a notable service of 41 years in that office. Dr. Stahr has been for three and a half years the Executive Secretary of the Board of Christian Education, after serving successful pastorates at Faith Church, Reading, Pa., 1910-17; Christ Church, Bethlehem, Pa., 1917-26; and Emmanuel Church, Hanover, Pa., 1926-30.

Dr. Stahr was born Nov. 6, 1880, at Lock Haven, Pa., the son of the Rev. Isaac S. and H. Camilla (Applebach) Stahr. After attending the public schools and Oley

Academy, he entered Franklin and Marshall College, graduating with honors in 1901, and in the Theological Seminary in 1908. In 1908-09 he took post-graduate work in Cornell University. He was ordained to the holy ministry Dec. 4, 1910. Before entering the ministry, he was principal (1901-02) of the Pine Grove Mills, Pa., High School, and taught in Franklin and Marshall Academy, 1902-08.

On Feb. 2, 1914, Dr. Stahr was married to Miss Alice Webb Stockwell. Their children are Sarah Louise, 16; Martha Elizabeth, 13; and Henry Irvin, Jr., 9. Their place of residence is 729 Bedford Place, Merion.

Dr. Stahr has been unusually active both in the work of the Church and civic agencies for many years and has been a useful and influential member of various important commissions and organizations. He has served as a member of the former and



present Board of Christian Education; Chairman Collegeville Missionary Conference (5 years); Chairman Frederick Missionary Conference; President of Board of Christian Education and of Reading, East Penna. and Gettysburg Classes; Member Executive Committee of General Synod (1930-32); Board of Directors International Council of Religious Education; Board of Directors of North American Section, World's Sunday School Association; Member Sons of American Revolution; Member Penna. German Society; Member Philadelphia Rotary Club; Member National Council Boy Scouts of America; Recording Secretary Council of Church Boards of Education and Member of Executive Committee of the Council. At various times



The Rev. Henry Irvin Stahr, D.D.

he also served as leader in various community movements.

Few men in our fellowship are so well and favorably known as Dr. Stahr; and while there will be much regret at the loss suffered by our Board of Christian Education and the great work entrusted to it, because of his departure from the leadership of these important duties, there will be general agreement as to the good fortune of Hood College in securing so popular and high-minded a leader at this significant era in American history. More will be said about this in the "Messenger" from time to time, but we take this early opportunity to bid Dr. Stahr godspeed and to wish the greatest possible success for his administration of the affairs of Hood College.

#### MARCH CLASSICAL MEETINGS ACCORDING TO THE RECORDS OF THE OFFICE OF THE STATED CLERK OF GENERAL SYNOD

**MARCH 6—9 A. M., Schuylkill, First, Rev. John L. Herbster, 48 Center Ave., Schuylkill Haven, Pa.**

**MARCH 13—Central Hungarian Magyar, Springdale, Pa., Rev. Louis H. Novak, 179 44th Street, Pittsburgh, Pa.**

**7:30 P. M., Iowa, Lone Tree, Rev. C. D. Loehr, Lone Tree, Ia.**

**MARCH 16—Eastern Hungarian, Magyar, Rev. Ladislaus Hunyady, 101 Anderson Street, Trenton, N. J.**

Our Passion Week Number is due Mar. 15 and our Easter Number Mar. 22.

The annual meeting of the Board of Christian Education is scheduled for April 10.

The Editor of the "Messenger" addressed the Reading Kiwanis Club on Feb. 21, on "Patriotism."

Rev. Roy L. Frazier, of Weyer's Cave, Va., has accepted a call to the First

Church, Warren, Pa., and will begin the work there on Mar. 4. Dr. Wm. F. DeLong supplied the Warren pulpit on Feb. 25.

The Lenten preachers in Grace Church, York, Pa., Rev. Irvin A. Raubenhold, pastor, are the Revs. Samuel Lobach, J. Edmond Lippy, Paul D. Yoder, D.D., Howard F. Boyer, Truman A. Crist, Charles R. Zweig, and Roy M. Limbert.

How much personal work is being done in your congregation during Lent? It would be an interesting revelation to find out how many are making any real effort to win somebody else for Christ and the Church. This tests the vitality of your religion.

Have you sent in your answer to this very important question: **Do you believe that American children are more influenced today by the movies than by the Church, the school and the home? If so, why?** See editorial, "A Startling Claim," in "Messenger" of Feb. 22.

The Board of Home Missions received a contribution of \$5,000 from Miss Amelia Rahausser, of Pittsburgh, Pa. The letter which accompanied the check stated that the money should be used where it was most needed. The Board is most grateful for this expression of good-will and this timely help.

The average S. S. attendance of the Bellefonte, Pa., Church, Rev. E. W. Moyer, pastor, for January was 100. The C. E. Societies had some very interesting discussions on missions. The Central Branch of the Eastern District of Christian Endeavor's Rally, Feb. 6, was a great success. The services now emphasize Lent, and Lenten envelopes have been distributed.

In the Abbey Church, Huntingdon, Pa., the pastor, Rev. H. D. McKeehan, is delivering a series of Lenten week-night addresses on "Finding God, and God Finding Us." The Men's League presented recently in the Grand Theatre "The Black and White Revue," with 150 players. The report to Juniata Classis covering 1933 reveals that Abbey Church gave \$7,146 to benevolence. The Communion services of the Easter season will be held on Holy Thursday and Good Friday. All of Easter Sunday will be devoted to the celebration of the immortal hope.

In connection with the Annual Meeting of the Board of Foreign Missions on Tuesday evening, March 6th, at 8 o'clock, in Miller Hall, Schaff Building, there will be a Memorial Service in honor of Rev. Allen R. Bartholomew, D.D. The Secretary of the International Missionary Council will represent the interdenominational outreach of Dr. Bartholomew's life, and other friends his more intimate Reformed Church contacts. All ministers, congregations, and friends of Dr. Bartholomew are invited to participate in this Memorial Service.

The Indian Harbor Hungarian Reformed Mission completed the erection of its Church plant last year, the entire work being done by members of the congregation. The beautiful edifice bespeaks the devotion of this congregation. The mission is planning to furnish the Church with pews this year and is willing to consider reasonable offer of used pews from any of the Churches. The size desired is 12 feet long and 36 to 40 pieces are needed. Those interested may write to Rev. Alex. Mirese, 3602 Ivy St., Indiana Harbor, Ind.

Juniata Classis will conduct 2 conferences for Young People under the joint

auspices of the Committee on Christian Education and the Classical G. M. G. They will be held Mar. 12 at Trinity Church, Altoona, Pa., and Mar. 13 at Grace Church, Claysburg, Pa. The Rev. J. Frank Bucher, of Shenchow, China, will address the conferences on "The Challenge of a World Program for Young People." Mrs. Charles Rockel, Secretary of the G. M. G., will discuss the subject, "What the G. M. G. Can and Should Do in Such a World Program." Rev. J. Grimmer will discuss "The Place of Loyalty to the Home Church in a World Program."

A letter from Dr. Paul L. Gerhard, of North Japan College, contains this heartening statement: "Japan is moving Christward and the Japanese Christians are more and more accepting their responsibility for their land, but we of the Reformed Church are still needed and our co-operation must continue. The time when we will no longer be needed is approaching; but for the immediate future, I know of no other place where our co-operation is so greatly needed and where it will count for so much as right here in Japan. We hope and pray that you will continue to do all that you can for Japan during these critical years."

"The Greatest Need of the Hour" is the theme for the Ministerial Retreat of St. Paul's Classis, at St. Paul's Orphanage, Greenville, Pa., Mar. 5-6. On Mar. 5, in the afternoon, addresses will be given by Revs. V. J. Tingle, I. G. Nace, and W. M. Diefenderfer. In the evening the sermon will be preached by Rev. W. O. Miller, and the business meeting of the Ministerial Association will follow the service. On Mar. 6, in the morning, addresses will be delivered by Revs. V. E. Valenta, Paul J. Dundore and R. Ira Gass, and Holy Communion will be observed at the end of the service. Other pastors assisting in this Retreat are Revs. H. R. Ash, V. A. Ruth, Albert Klinger, and A. M. Keifer.

In St. Andrew's Church, Philadelphia, Pa., Dr. Albert G. Peters, pastor, the young people conducted the evening service on Feb. 4, when W. Cameron Adams, of Canton, O., was the speaker. All matters incident to the refinancing of the congregation's indebtedness of \$39,200 on the Mortgage Redemption and Insurance Plan have been attended to and the first premiums on the 40 life insurance policies paid. The guest preachers for the February mid-week Lenten services were: Revs. J. G. Kerschner, J. Rauch Stein, D.D., and August Piscator. St. Andrew's mourns the loss of Elder William McClain, who died in the Salisbury, Md., Hospital, on Jan. 25.

Ten members of the Senior Class at Mercersburg Academy will speak on the commencement stage in June, according to the announcement made by Head Master Boyd Edwards. Those who will speak according to scholastic rank are: Valedictorian, Charles E. Elting, Winchester, Va.; salutatorian, John E. Worden, Staunton, Va.; Schaff oration, Frederick E. Henze, Ridgewood, N. J.; Nevin oration, Lincoln W. Lauterstein, Woodmere, L. I., N. Y.; Higbee oration, James R. Simpson, II, Elizabeth, N. J.; Samuel G. Weiss, Lebanon, Pa.; Thomas H. Ralston, Brockway, Pa.; William K. Watkins, Wheeling, W. Va.; George H. Weiler, Jr., Milroy, Pa.; and Martin C. Warfel, Erie, Pa. Honorable mention was given to Harold R. Leh, Pottstown, Pa.

Grace Church, Mt. Carmel, Pa., Rev. Morgan A. Peters, pastor, reports an increase attendance at the morning worship. The evening worship has always been better attended in this Church than the morning, and this is still true. During Lent this year the pastor uses the Gospel Lesson for the day as his morning text. The Lenten season is receiving special recognition in this city among the Protestant Churches this year. For the first time in the history of the local Ministerium, Rev. Morgan A. Peters, President, there is inaugurated a Union Lenten service every

#### A PRACTICAL SLOGAN

**A "Messenger" Endowment is an endowment for the benefit of every Board, agency and institution of the Reformed Church.**

—Now and Then.



Wednesday noon from 12.05 to 12.30. The attendances so far have exceeded the 200 mark, thus indicating that these services are meeting with favor. We have a Roman Catholic population of better than 50% in this community. This step proves the recognition of Lent as belonging to all men.

Foreign Mission Day was observed in Salem Church, Rohrerstown, Pa., Rev. Burt A. Behrens, pastor, on Feb. 11; the G. M. G., organized last autumn, planned the service and had a large share in its conduct. In the evening the Young Men's Bible Class held their 24th anniversary, presenting a delightful service of sacred song by the Acappella Chorus. On Feb. 18, Elder and Mrs. Geo. W. Baker presented to the congregation a lovely baptismal font, which harmonizes perfectly with the other furnishings, in honor of their children; it was unveiled by 2 of their grandchildren. The worship services on the last Sunday mornings of the month have been set aside for the children. The junior choir, under direction of Miss Myrtle Landis, presents special music, and the children's division of the S. S. takes an active part. The sermon on Feb. 25 was preached by Mr. Kenneth Kohler, Seminarian, and the Pastor's Student Association for this school year.

First Church, Lancaster, Pa., Rev. W. H. Bollman, pastor, has planned some interesting and inspiring services for Lent, one of the features being a series of mid-week "quiet hour" services conducted by the pastor. The sermon topics and other events are as follows: Feb. 14, "Living Water"; Feb. 20, sacred music by Seminary choir; Feb. 28, "Peace Be Still"; Mar. 7, "The Alabaster Box"; Mar. 13, sacred music by Musical Art Society; Mar. 21, "Apples of Gold"; Mar. 28, Preparatory service to Holy Communion. A delightful fasnacht sociable was enjoyed on Feb. 13, when members and friends packed the S. S. room to capacity; 2 short playlets added zest to a pleasant evening. The choir of the local Reformed Theological Seminary, under direction of Dr. Harry A. Sykes, rendered its initial sacred concert in First Church on Feb. 20, when a program representing various periods of Church music in historical sequence was enjoyed.

It is interesting to note that 14 Church Schools reported increased enrollment in Juniata Classis for 1933. Of these the first 4 are: Trinity, Saxton, Pa.; increase of 53; Zion, Woodcock Valley Charge, increase of 29; Pleasant Hill, Dunning's Creek Charge, increase of 29; Mt. Zion, Pavia-Blue Knob Charge, increase of 22. Twelve Schools show an increase in average attendance. The first 3 are: Friend's Cove School, Friend's Cove Charge, increase of 27; Mt. Pleasant School, Loysburg-Hickory Bottom Charge, increase of 18; Trinity School, St. Clairsville Charge, increase of 17. All these Schools are "open-country" Schools with the exception of one at Saxton, Pa. Our rural Church is going forward in spite of "many adversaries." An open door of opportunity challenges even the "open-country" Church. The greatest gain and the hard-fought battles are not always won by schools in the city with advantages of equipment and organization. "What's right with the rural Church?" is a question that all rural leaders must ask. That kind of a question is bound to open up a new appreciation of great opportunities.

The new building for Pleasant Valley Church, Dayton, O., Rev. Loran W. Veith, pastor, will be dedicated Mar. 11, Dr. H. J. Christman will bring the message. This truly is a missionary Church in which its members are vitally interested. The new building is a love gift of the Church at large and the W. M. S. to this loyal congregation which has shown such rapid growth and deep spiritual nature during the past 8 years of its existence. The

building is of brick construction built in strict Gothic type with spacious auditorium and S. S. rooms, separated by folding doors. The basement is also arranged for S. S. and social purposes. The building committee appointed by Southwest Ohio Classis consisted of Revs. W. A. Alspach and Loran W. Veith, Mrs. Minnie Babo, Dr. W. F. DeLong, Mr. Frank Cline, and Mr. Roy Moyer. Ground was broken on Mother's Day, 1933, and the cornerstone laid Aug. 12, 1933. The expenditure was \$14,000. The committee and pastor are most grateful to the many members throughout the Church who have made this work possible, and a cordial invitation goes out to all to attend this service on Mar. 11, at 3 P. M., or at any other service at any time in the future.

In Zion Church, Fireside, O., the pastor, Rev. Bert E. Wynn, and his family arrived in their new field the day before Thanksgiving, and were given a wonderful reception. A beautiful Christmas service was held Christmas Eve, when the choir and members of the S. S. presented the cantata "Around the Manger," after which the young people as well as the pastor, went caroling, returning to the parsonage, where warm refreshments were served. At the mid-winter Communion service 115 communed. The Classical installation of the pastor was performed by the committee from N. W. Ohio Classis, Revs. G. T. N. Beam, David Raiser, and Elder Groman, on Feb. 11. Foreign Mission Day observed Feb. 18; the picture sheet sent out by the Board was studied in the S. S.; the pastor preached on "Witnessing"; and the playlet, "The Hon. Mrs. Ling's Conversion," was presented in the evening under the auspices of the W. M. S.; \$10 was received, which is to be sent for the help of Miyagi College. Community Evangelistic services are being held Feb. 19-Mar. 4, one of the outstanding speakers being Rev. Thom N. Carter, Prison Evangelist. There are 2 classes in training for Church membership, one intermediate and one young people's group;

the latter uses the new "Catechetical Manual."

In Grace Church, Sioux City, Ia., Rev. L. Harrison Ludwig, pastor, the first part of the Loyalty Campaign (lasting from the first of the year until Easter) was a great success; average Church attendance for January, 107, the second largest monthly average in the history. The pastor made 110 calls during January. The Sunday morning sermons during Lent consist of devotional study of the lives of the Apostles; the prayer meeting discussions center around the pamphlet "The Spiritually Efficient Church." The S. S. is well represented in the School of Leadership Training held in the First Baptist Church, and the pastor is a member of the central committee which organized the school; 11 members of Grace are enrolled as Credit Pupils, and the entire Training School registers about 425 pupils. The members of Grace also responded very fine to the Annual Day of Prayer; Mrs. Ludwig was the chairman of the committee in charge of the city-wide observance held in the First Presbyterian Church, and conducted an impressive worship service at the morning session as well as the nationally prepared service in the afternoon. Mrs. Ludwig was elected First Vice-President of the Sioux City Federation of Protestant Church women; the installation of these officers took place at the close of the Day of Prayer. On Feb. 11, the pastor preached his 500th sermon to this congregation. Since the Church has had no evening services for a number of years it took nearly 10 years to arrive at the 500th. The "Sioux City Tribune" carried an interview with the pastor on his ideas of sermons, sermon building, etc.

#### PHILADELPHIA STUDENT WORK

Because so many new friends have come to our aid in this year of special needs, may we give credit to all the congregations, organizations and individuals to whom we are indebted, and what is more, to many of whom we are annually indebted, for substantial sums. (Because some of the Philadelphia Churches have added to their gifts since June 1, 1933, their names appear more than once in several instances.)

The Philadelphia Churches pledged to June 1, 1933, as follows: First, \$400; Trinity, \$395.50; Grace, \$87; Salem-Zions, \$80; Heidelberg, \$79; Emanuel, \$62; Faith, \$36; Palatinate, \$30; St. John's (Eng.), \$30; Olivet, \$26; Christ, \$24.50; St. Mark's, \$11; Ascension, Norristown, \$10; St. Matthew's, \$10; Calvary, \$5; Glenside, \$5; St. Andrew's, \$5; Miscellaneous, \$27; Individuals from beyond Phila. Classis: Walter Cornwell, Cincinnati, \$5; H. C. Bickel, Baltimore, \$1; Elizabeth S. S., \$10; Dr. Frank Hartman, Lancaster, \$5; Dr. E. F. Hoffmeier, Hanover, \$5; Mrs. John McCoy, Washington, D. C., \$2.50; Milton S. S., \$10; Dr. Gardner Sayres, Lancaster, \$5; and the late E. C. Thompson, Harrisburg, \$5, or a total of \$1,361.

From June 1, to Nov. 30, 1933, toward the remaining \$2,000 needed so sorely, the following individuals and organizations have paid: George Collins, Jr. (Dutch Ch.), \$5; K. A. Zimmerman, Reading, \$1; A Friend, Washington, \$20; Y. P. Society, Bethany, Phila., \$5; Dr. R. W. Blemker, Canton, Ohio, \$3; Rev. R. D. Custer, Milltown, N. J., \$2; Mark T. Diebler, Glenside, \$1; Emanuel Church, Phila., \$15; Catherine Hoffmeier, Hagerstown, Md., \$10; St. Stephen's C. C., Perkasie, \$5; St. Peter's, Lancaster, \$25; Dr. E. F. Hoffmeier, Hanover, \$5; D. W. Dietrich, Phila., \$50; Dr. Samuel Gerhard, Phila., \$5; Dr. George H. Stein, Harrisburg, \$10; Rev. E. K. Angstadt, Kutztown, \$5; Dr. A. C. Thompson, Tamaqua, \$5; Mrs. R. A. Young, Bronxville, N. Y. (Dutch Church), \$100; Dr. D. C. Wesley, Chichester, \$3; Ladies' Aid Soc., Emanuel's, Phila., \$5; Mt. Hermon, Phila., \$20; Trinity, Skippack, \$10; R. S. Fisher, Shamokin, \$5; Zion's S. S., Millers-

#### OPPORTUNITIES FOR STEWARDSHIP

"Once to every man and nation comes the moment to decide, In the strife of Truth with Falsehood, for the good or evil side;

Some great cause, God's new Messiah, offering each the bloom or blight

\* \* \* \*

And the choice goes by forever twixt that darkness and that light."

As James Russell Lowell tells us, there are continual opportunities coming to each of us, and continual decisions to be made by us, but the same opportunity never comes twice. If it is not seized when it knocks, that chance is lost forever. Most of these occasions are opportunities for service and chances to develop our talents. Many of these may seem trivial, but we never know what influence one small act of ours may have on those about us, and the deepest heartaches are those resulting from neglected opportunities. Let us be on the lookout for the next one; perhaps it may be taking a part in a program, taking someone to a service in our automobile, making a gift toward a missionary's salary, or accepting an office in one of our Church organizations. Let us meet the next opportunity and accept it, for it will never come again.

Helen L. Barnhart,  
Stewardship Secretary W. M. S. G. S.  
York, Pa.



ville, \$10; Aid Soc., Skippack, \$8.60; and Missionary Society, St. Paul's, Lancaster, \$4.04.

Gifts received since December 1, 1933, will be reported later. May there be many more before that time, for the total received to date on this emergency \$2,000 is but \$707.67, leaving a deficit for the school year of \$1,292.33. Please send gifts to Dr. Harry E. Paisley, 3601 Locust Street, Philadelphia, Pa.



Dr. John M. G. Darms, Secty.

**Another Chapter in the Middle West.** The men of Zion Church, Terre Haute, Ind., the Rev. Carl E. Kiewit, have organized a chapter and entered into active fellowship with the League. This is not the first experience with men's work in this Church, for years ago the men had been federated, but that is past history. The present revival of laymen in our Churches is certainly an evidence of renewed spiritual vitality. This chapter will be able to do much pioneer service for the League in the Middle West, where manhood is virile and responsive to a red-blooded challenge to worth while service. Welcome into our happy family.

Every Chapter should strongly support the pastor in making effective the congregational Lenten program. This includes evangelism, to which the League is committed. Our laymen should champion the attendance at all services, Sunday and mid-week, and do some active work in winning to Christ and the Church some one from the multitude of men who are today standing on the sidelines. Let every man "get his man." Many are yet to be won and this particular field is certainly "white unto the harvest." Let every layman "get his man." This will require prayer, strategy, effort and infinite patience, but the prize is worthy of the effort.

Plans are ripening for a large and effective meeting of laymen to be held at Reading in connection with the meetings of the Synod. The laymen of Reading, headed by that resourceful layman on our Synodical Committee, Brother Charles S. Adams, are planning big things for this meeting.

Rev. Chas. F. Freeman, chairman of the Synodical Committee (Eastern) of our League, is still confined to the Allentown General Hospital, where he has been since late December, 1933. His limb is getting stronger and his will to serve is growing with every new day. From his sickbed he is directing the work of the League and setting up the program for the great laymen's meeting scheduled for Reading, March 19. The Lord bring him back to us with renewed vigor and vitality! We need him. We need EVERY man.

St. John's, Phila., Pa., Chapter (Rev. A. Piscator, pastor) has a man experienced in giving lectures on the Saxtonian Alps. He delights his audience and adds to their pleasure by directing the singing of the Saxtonian quartette. That's fine service and entertainment and adds materially to the interest of men.

#### BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Superintendent

Miss Sue Miller, the matron of Leinbach Cottage, who has served Bethany for 26 years, was given permission to spend a month at Phoebe Home, Allentown. We appreciate the hospitality extended to her, and hope that her rest will enable her to resume her duties.

The telephone men have been busy, changing the location of the business office.

The plasterer has been busy patching various defects in plaster in the cottages and has now started to repair the wash rooms of Administration Building, which requires considerable attention.

Mr. Stiel, the farm manager, has been unable to work for about a month, due to an injured leg.

The children, under the direction of the school teachers, presented a Washington play on Thursday evening, Feb. 22.

#### A LETTER FROM THE PRESIDENT THE WHITE HOUSE

Washington

February 13, 1934.

My dear Colonel Brasted:

The Great Teacher said: "I come that ye may have life and that ye may have it more abundantly." The object of all our striving should be to realize that "abundant life."

The supreme values are spiritual. The hope of the world is that character which, built upon the solid rock, withstands triumphantly all the storms of life. To build this exemplary character is our great task. Without it the abundant life cannot be realized, and the best citizens and best soldiers of a country are those who have put on the armor of righteousness.

Chaplains of the military and naval services and clergymen everywhere who by word and life are advancing the cause of idealism and true religion are doing a commendable work, one that is absolutely essential to the life of the nation.

Very sincerely yours,

Franklin D. Roosevelt

To Colonel Alva J. Brasted,  
Chief of Chaplains, U. S. A.,  
Washington, D. C.

#### REFORMED CHURCH HOME FOR THE AGED, WYNCOTE, PA.

Rev. Charles B. Alsbach, D.D., Supt.

Yes, indeed it does take fuel oil these cold days to keep our buildings warm, but this method of heating is for us far better and we believe much cheaper than coal. We have an even temperature day and night and that is just what we should have for aged people. Then there is no dust from the ashes. Some one had a happy thought when these oil burners were installed at the beginning of our work.

Our guests are for the most part all able to come to the dining room for their meals except for breakfast a few of them at the suggestion of our physician and nurse have that meal served while they remain in bed.

Our program for the month of March is as follows: March 4, Rev. Dr. Albert G. Peters; March 11, Rev. W. Sherman Kerschner, D.D.; March 18, Rev. Frank H. Fisher, D.D.; March 25, Palm Sunday.

## HOME AND YOUNG FOLKS

### Mary Ann Humanizes a Ph. D.

By William C. Rittenhouse

(Copyright by the Author)

(Continued from last week)

The professor retired but did not close his eyes the entire night. He arose and dressed at daylight; went out and walked about the yard, then down to the pond, then over to the place where the bridge had been. Again he could see Mary Ann and himself struggling in the water and shuddered at the nearness of a tragedy.

At breakfast the doctor was very grave. Mary Ann was conscious, but she had developed a temperature which was going up and her respiration was increasing.

Most of the day the doctor and mother were with her. The professor spent the day on the front porch, restless and nervous. He had no desire to leave the cabin. As the sun was setting the doctor came out onto the porch, sat down on his ac-

customed chair, took out his pipe and tobacco and began to smoke. The professor's heart beat with joy. Mary Ann would recover!

"Well," spoke the doctor at length, "the temperature is going down, her respiration is nearly normal and she is sleeping soundly, but it was a very, very close shave."

"Thank God," said the professor fervently. The doctor looked at him in surprise. Did it take the near sacrifice of a life to bring the professor to his senses?

The professor had gone through an experience the results of which he was yet to learn. His "thank God" was an involuntary exclamation and had no deep root.

With the beginning of the second week in September Mary Ann was herself again, with the exception of a sad heart. She was grateful to the professor for saving her life, and told him so, although she knew it was he who had imperiled her life by refusing to obey her command. The professor was devoutly thankful to the doctor for saving Mary Ann's life, and he protested having any part in saving her. It was her father who had saved her life. If he had not been at the cabin that day she would have died.

Mary Ann was not foolish enough to wish herself dead because she had failed to get "her man." She was grievously disappointed, but life meant more to her than failure to win the man she loved most. She was thankful the vacation season, now delayed, would soon be at an end.

Since the time of the near-fatality there had been no canoe trips. Mary Ann did not desire a canoe trip, but she felt common hospitality would dictate that she should take one more trip with the professor. She knew it would be an unhappy one for her, but she was determined that until they parted at the University Club house she would not permit herself to change her attitude towards the professor.

The afternoon she selected for the trip was ideal in every respect. As the professor was reading a book she went to him, laid her hand on his shoulder—for the first time—and inquired:

"Would you like to go canoeing? It will be our last trip this summer."

Would he! That would be heavenly. He would.



It was a long, leisurely trip about the pond. They again explored every nook and corner, and the professor called attention to the spots where they had spent so many happy hours, unconscious that each reference was like a sword-thrust in Mary Ann's heart.

The professor had learned to paddle skillfully, and like a true knight-errant, he sat before Mary Ann, boldly and fearlessly leading the way amidst unseen dangers lurking in the dark forest along the shore. He felt like a pioneer seeking a homestead in an unknown land. He was nearer to it than he imagined.

At length, as the day was drawing to its close, he ceased paddling as the canoe drew near the shore. Mary Ann obediently did likewise. It was the professor's trip, not hers. It was a glorious day, an enchanting trip, a marvelous experience; it would live in his memory for many years. For Mary Ann it was the saddest day ever experienced in her life.

The rapidly coloring mountains had their image perfectly reflected in the mirror-like waters. The increasing shadows changed the scene every moment. Far down the pond a deer timidly stepped from the brush, looked cautiously about, plunged into the pond, quickly swam to the opposite shore and sped up the mountain side. Not a sound broke the silence. Mary Ann made no effort to carry on a conversation. For a half-hour neither spoke.

During that half-hour the professor had a very serious and solemn experience. All about him nature was telling him that it was slowly preparing for the long winter so soon to come. Back of him sat a silent young woman who had brought joy and happiness into his life which, formerly, he believed impossible. The life of that young woman had been saved as by a miracle. He saw again her beautiful, unclothed body lying before him, apparently lifeless. The heartrending anxiety of that hour came upon him anew. If Mary Ann had died what would it have meant to him? That question never before had come into his mind. With appalling certainty he realized that it would have meant that winter had come into his life forever. For a few moments a sense of deep melancholy possessed him.

Up to this hour he had looked forward to his return to his class-room and his cosy apartment with joy. Now his apartment seemed cold and barren, and his enthusiasm for his class-room work had suddenly decreased. Why? He knew well why! It required no psychological investigation—There would be no Mary Ann in his apartment.

The professor rose very carefully, turned about and seated himself facing Mary Ann.

"Mary Ann." Mary Ann was startled. Never before had he addressed her without the "Miss."

"Mary Ann," repeated the professor, "how would you like to have the man you knocked down for keeps?"

"You dear, big boy," replied Mary Ann, "I've had him from the day I knocked him down, and I intend to keep him."

The professor was dazed with that informal acceptance of his proposal.

Then the threatened explosion of his long repressed natural desires became unavoidable. Forgetting he was in a canoe,

he slid to his knees before Mary Ann, threw his arms about her waist, kissed her lips and cheeks vigorously and was trying to kiss everything kissable at the time, when the canoe, apparently disgusted with the whole performance, turned over and went to sleep.

Coming to the surface, both struck for the shore, without a word, and waded out onto the ground, a thoroughly soaked pair. Mary Ann preceded the professor and turned her back to him. If he had looked at her she would have had a spasm of laughter. She knew she would. The scene and his wild conduct were too ludicrous for description.

The shock of being thrown into the water brought the professor to his senses. What had he done? Terrible things! The mere fact that Mary Ann had accepted him did not mean that he could take all kinds of privileges with her person. Horrors! He had acted like a crazy brute.

While the professor was realizing the enormity of his conduct Mary Ann stood motionless, watching the water drip from her skirts.

"Miss Sunderland," stammered the professor, "how can you ever forgive me for my rude conduct?"

Mary Ann slowly turned and faced the professor. A wet rooster on a cold, rainy October morning could not have looked more forsaken or forlorn than did the professor. Her face was calm, but indignant. Slowly swishing up to him she looked sternly into his eyes.

"There are no words which could adequately express my feelings."

The professor knew it was all off. It couldn't help but be after his conduct. This was the crown of his many troubles. What a fool! What a fool! Oh, he also had no words to define, adequately, the kind of fool he was to have accepted the invitation. His head sank slowly in abject humility before Mary Ann.

Suddenly, two beautiful but moist arms were thrown about his neck and he received the most enthusiastic embrace of his life, while Mary Ann kissed his cheek, how many times he could not recall, but he believed at least a million times.

Releasing her arms, Mary Ann held his face in her hands and gave him a resounding kiss on his lips. "Wasn't that the most romantic thing? I could not have wished for a finer way to make my man really mine."

A sleeping loon, disturbed by the voices, shrieked its idiotic laugh and flopped away into the brush. "And isn't that the silliest thing on earth?"

The professor took her hands in his, reverently lifted them to his lips and kissed them. Then, looking gravely into her eyes, he said, "No, dear one. You are now looking upon the silliest thing on earth. Really, Mary Ann, wasn't my conduct very rude and coarse?"

"You poor, stupid boy," was Mary Ann's consoling reply, as she dove into the water and swam toward the overturned canoe. The professor followed Mary Ann.

The canoe was brought to shore, righted, and both paddled for home, the professor in the front seat, sitting proudly erect like a victorious Viking king on the prow of his homeward bound ship.

As the bedraggled figures walked up to the porch the doctor and his wife laughed heartily.

"I thought you knew how to manage a canoe," said the doctor, teasingly. "How did it happen?"

"The professor hugged and kissed me in the canoe; that's how it happened," explained Mary Ann, calmly.

"What! What's that you are saying?" demanded the doctor sternly, rising from his chair, while the mother appeared greatly shocked, although both of them had been expecting exactly that to happen almost any time within the past few days.

"Professor LeClair," charged the doctor severely, "I am amazed and shocked that you, after all the kindness and hospitality I have shown you, and all the trust and confidence I placed in you, you should, at almost the last minute, revert to the brutal traits of your low-down ancestors. What excuse have you?"

The professor pointed to Mary Ann. "She is responsible," was his lame excuse.

"One of Adam's original sons," dryly commented Mary Ann. "Let me explain. All the male descendants of Adam are shifty creatures." Placing her arm about the professor's waist and smiling happily, she led him up onto the porch. "When I knocked this man down I knocked him down for keeps."

Father and mother appeared to be lapsing into the first stage of being overcome with monoxide gas, but it didn't last very long. Both came to the professor and each took one of his hands in theirs. "You'll do," was the doctor's laconic approval, and then he emphasized it by giving the professor a whack on the back with the palm of his hand which almost upset him.

"And now," said the mother, "I wish to do something I have wished to do for a long time." Then she put her arm about his shoulder and gave him a kiss. In return the professor put his arm about the mother's waist and kissed her.

He was almost human.

"Now there is another question I should like to ask. When will be the great and glorious day," inquisitively inquired the doctor.

"That's my job," protested Mary Ann. "It will be my wedding, won't it dear?"

"It certainly will be. You can set the day and do just as you please. Plan everything; arrange everything. All I ask is that you will see that I am there."

"You'll be there, big boy, and you won't have to wait long, either."

When the doctor returned to the city the next day the professor accompanied him. He would return in the evening with the doctor. The professor had two major objectives in view, one of which was the ordering of a certain style of suit which would be needed on an important occasion.

(To Be Continued Next Week)

## Children's Corner

By Alliene De Chant Seltzer

I wish I were 12 or 13 or 14 years old, instead of 3 times that, plus 5 or 6 or 7! Why? Because then I could enter Group B of our Reformed Church's 12th Annual Stewardship Contest and write an essay on none other than our dear, old Dr. Schneder (I almost wrote "Old Dear," for he is one!), for I've known him ever since I was a little girl. But what a hard time I'd have to keep within the word limit, for I just couldn't say all I'd want to in 600 or 800 words! He's such a lot of fun, Dr. Schneder is! A tease, too, and he likes dogs; and he misses his daughter Mary ever so much when she goes away, for she's not only a cheery soul, but Oh! such a fine musician, and Dr. Schneder loves the best in music. After supper one evening, in his Sendai home, he pretended so well that he had swallowed his teeth, that Mrs. Schneder and I almost thought





he had! Japanese folks love him too, and the "high up" men consider him so fine a Christian Steward, that they have given him several decorations, honors that are rare and precious. How the North Japan College boys love him,—not only the 981 enrolled there now, but each and every one of the 2,337 graduates. In fact, they regard him so highly, that when 2 of them were in America, they made a special journey to Adamstown, Pa., to visit his birthplace! But what I love most about him, is the light of Jesus that shines from out his eyes. No wonder his boys, who haven't heard of Jesus, come to him and say, "You have something in your eyes I do not have, and I want it. What is it?" And, fine steward that he is, he goes to his study every afternoon, and from 4 to 5 o'clock, he talks with God, and Mrs. Schneder lets no one disturb him. So here's "Our 12th Annual Stewardship Essay and Poster Contest" greetings to all who are writing about Dr. Schneder, and who will strive, in the years that lie ahead, to grow like him—one of God's best stewards. And the ending date is Mar. 11.

## Home Education

"The Child's First School is the Family"  
—Froebel

### RAILROADING—AND LETTUCE Mary Finette Barber

Since the toy railroad had appeared under the Christmas tree small Bobby had revelled in the delights of bridges, tunnels, car barns, side-tracks, dining cars, Pullmans, cabooses and the fascinating turntables. The possibilities for new adaptations in "playing train" had been gradually diminishing, until, it seemed to him, they were now exhausted. The railroad was beginning to pall. Some of the rolling stock had decreased in value from wear and tear, and he sat on the floor playing with it half-heartedly.

His mother, looking over the newspaper, said quietly, "Oh, Bobby, it says here that the recent flood in Imperial Valley, California, may affect our supply of iceberg lettuce. What do you think of that?"

Bobby loved dearly to be talked to as a grown-up, but the more he thought of this, the less he could make of it.

"You know where California is," Mother suggested helpfully.

"Way out West."

"Yes. Well, out there is a lovely place called Imperial Valley. It wasn't always so beautiful, for until recently there was no water to make things grow. Then some engineers got together and brought the water of a river close to the valley, and dug ditches for irrigation. Now it is like a great vegetable garden, miles long. Why, there are whole fields of lettuce alone."

"How big fields?"

"Oh, bigger than the golf links, bigger than Grandpa's farm. And out there sometimes it rains every day for weeks, so they talk about the rainy season, just as we say the winter season or the summer season. It is the rainy season there now, and the paper speaks of a recent flood. It rained so hard that much extra water ran into the river and swelled it so that it overflowed its banks and flooded the valley."

"Did it drown people?"

"No, only the lettuce. All the lettuce was covered with water, and may be ruined, so there won't be as much lettuce as usual in the stores for us to buy. That's what it means by saying the flood may affect our own supply of lettuce."

Interested in ditches and floods, Bobby was indifferent to lettuce. So Mother went on: "That was iceberg lettuce we had in our salad this noon. Now if that

came from California, how do you think they brought it all the way here?"

"In the train," said Bobby, his tone plainly indicating he would have felt justified in adding, "Silly!"

"But it takes four days and nights for a train to come from California, and you know lettuce doesn't keep. Do you remember that head I forgot to put in the icebox, and how brown and wilted it was when I found it in the bag? But our lettuce at lunch today was crisp and good. The railroad must have brought it in the special cars made to keep things fresh."

Bobby had come to the arm of the chair now. "What kind of cars?" he demanded, sharply.

And so he learned the mysteries of refrigeration, and of warehousing, and trucking and hauling, and wholesale marketing, and retailing through Mr. Blog's grocery store with delivery right to the kitchen door. He learned something of climate, and how it is that he could have green lettuce to eat when the garden was covered with snow. And he learned that if the iceberg lettuce crop fails, other kinds—and what other kinds—are obtainable. He was fascinated to think how many people, from the time the seed was sown until the moment he ate his salad, had been at work to bring that lettuce to him. Of all the jobs involved, he chose that of railroad engineer as his future vocation!

Next day the grocer's boy brought Brussels sprouts, and with three of these to represent lettuce, Bobby re-enacted the whole process of transportation and exchange. And when the evening paper was thrown on the front porch, he dashed to bring it in, begging to have another story "read" to him.

"In these days of small families, cramped home quarters and dangerous streets the child finds in the kindergarten a place where he can grow in the social qualities of citizenship in company with others of his own age, where there is plenty of room for him to move about and give expression to his needs for freedom of activity, where he can play in safety—and always under the care and direction of a person trained in the psychology and understanding of the nature and needs of children."—Thos. M. Thompson, Colgate University, Hamilton, New York.

Every citizen should see to it that the kindergarten is maintained under a properly trained teacher. Advice and publicity material on the value of kindergartens may be obtained without cost from the National Kindergarten Association, 8 West Fortieth Street, New York.

A minister, in addressing his flock, began: "As I gaze about, I see before me a great many bright and shining faces." Just then 87 powder puffs came out.—*Wall Street Journal*.

## The Family Altar

By the Rev. Alfred Grether  
Defiance, Ohio

### HELP FOR THE WEEK OF MARCH 5-11

**Memory Verse:** "Of the increase of His government and of peace there shall be no end." Isaiah 9:7.

**Memory Hymn:** "Art Thou Weary, Art Thou Languid." 249 in Hymnal of Reformed Church.

### THE PASTOR SAYS:

Sin is not so easily recognized these days since psychologists have given much of it so many new-fangled names.

—Now and Then

### Monday: Parables of the Kingdom

Matt. 13:31-33, 44-52

These parables, as Jesus' statement implies, were spoken for the purpose of revealing the "Mysteries of the Kingdom." They do this in a most gratifying way for all who are spiritually minded and persevering enough to fathom their meaning. The word "parable" is derived from a Greek word that signifies "to place side by side." Jesus, in these matchless utterances, places the kingdom of heaven by the side of things that we are familiar with in nature for the purpose of acquainting us with the origin, preciousness, furtherance, growth and triumphs of the Kingdom of God. By what other means could the quest for God and the joy of finding Him be so blessedly portrayed as by the parable of the merchant man and the priceless pearl? Each other parable is, in its way, just as grand and meaningful.

**Prayer:** Dear Savior, we thank Thee for Thy teachings which fell like priceless jewels from Thy lips and which are spirit and life to all who receive them aright. Give us hearts that are eager to receive and willing to obey Thy Word. Amen.

### Tuesday: The Reason for the Parables

Matt. 13:10-17

Jesus said, "If any man will do His will, he shall know of the doctrine." All who read or study the parables with receptive hearts attuned to the doing of God's will need not be told of the worth of this kind of teaching or why, so far as believers are concerned, our Lord taught thus. No religious teaching is or could be better fitted to find lodgment in the seeking, praying heart and to produce fruit, thirty, sixty and a hundred fold. As to His enemies, if Jesus had not at this point changed to this manner of teaching, undiscernible to them, it is probable that their attempts on His life should have sooner come to fruition and cut all of His work short. They were totally unresponsive for the truth and therefore that which they had, or might have profited by, was taken from them. To His willing disciples through the parable more was given.

**Prayer:**

"Nor let Thy Word, so kindly sent  
To raise us to Thy throne,  
Go back to Thee and sadly tell  
That we reject Thy Son." Amen.

### Wednesday: The Seed and the Soil

Matthew 13:1-9

Progressive farmers show much concern for the condition and fertility of the soil as well as for the choice, character and planting of seeds. Christ's parable of the sower implies that we should exercise the same kind of care concerning the cultivation of our heart-life and in the work of evangelization. To be careless or indifferent regarding the heart's condition for receiving the gospel, or to give no heed as to what or how we hear will bring disaster and failure in the building of character as surely as slothfulness and lack of insight and application bring loss and reproach to the farmer. Those who are wise to that which is good will co-operate with God for making their hearts like a well-kept, fruitful garden.

**Prayer:** Impress upon our hearts, Lord, that for a proper response to do Thy continued favors in seeking our highest spiritual welfare, daily personal co-operation is needed. Help us to look well to the condition of our hearts and to improve every opportunity for the enrichment of the inner life. Amen.

### Thursday: The Parable Explained

Matthew 13:18-23

A southern upstart in trying to expound this parable, explained to his hearers that God sows four kinds of seeds. If that were true, some who fail to receive the Kingdom might, with a show of reason,



put the blame on God. But knowing that "the seed is the Word" and that it is sown broadcast for the benefit of all, who can justly excuse himself, if he fails in his life-time, to produce a harvest to the glory of God? As the soil, or the man who tends it, is to blame when good seed, properly sown, fails to produce, so man himself and not God is to blame, when, hearing the Gospel, he fails to profit by it. To what kind of soil must our own hearts be likened? Do we carefully watch over them to keep them receptive and free from thorns? Prayer: Lord, Thou knowest the condition of our hearts. Deal with us in such a way that we may be more and more inclined to believe and receive Thy Word and through it may be established in the truth and in Christ-likeness. Amen.

Friday: The Parable of the Tares  
Matthew 13:24-30

Jesus is the Light of the World and will ultimately triumph over all enemies of truth and righteousness. As yet, however, He is opposed by the powers of sin and darkness. How these, with Satan at the head, seek to frustrate His purposes is vividly brought to our attention in this parable which gives the reason for the existence of evil in the world. "An enemy hath done this." But it also fills us with assurance and hope as to the strength and certainty of Christ's cause and regarding the final outcome. God will perform a perfect work of winnowing, separation and restoration at the harvest. Let every one who would find acceptance then be sure that he is now daily seeking God's glory. Prayer:

"Make us by grace to be in deed  
What we in word profess;  
O make us like unto Thyself,  
The Lord of righteousness." Amen.

Saturday: The Final Harvest  
Matthew 13:34-43

To Jesus the human race was like a great harvest, white for reaping. It is that still, and as of old He commissions His servants to go forth and gather in the golden grain. The final harvest will be the end of the world and the reapers, the angels. Their work will differ from that of preachers and other soul winners of the present in that it will not consist of plying men with the Gospel and seeking to bring them to Christ; but it will be a work of separation: gathering to Christ those that belong to Him and gathering "out of His kingdom all things that offend and them which do iniquity." The distinction between them our Lord assures us will be final and most marked. Toward one or the other of the destinations described by the Savior's poignant words all men are moving. Prayer:

"Let Thy Holy Spirit make us  
Full of meekness, truth and love,  
Like Thyself until Thou take us  
To our Father's house above." Amen.

Sunday: The Rewards of Wisdom  
Proverbs 3:13-24

All of Jesus' parables are clarion calls to heed the voice of wisdom: "Who hath ears to hear, let him hear." No doubt it is for this reason that today's subject has been submitted to us. Who will make us wise to the things of God and of our salvation? Knowledge, we know, may be acquired, but wisdom for the most part is supplied to us in a different way. To possess true wisdom, our souls must be indwelt by the Spirit of God; and to obtain its rewards, all our thoughts and actions must be governed by the same sanctifying and enlightening Presence. Happy indeed is the man who daily seeks the guidance of the Spirit of wisdom. All of the blessings mentioned in our passage and other untold heavenly wealth shall be his. Therefore, "My son (daughter too), let not

them depart from thine eyes."  
Prayer:  
"The testimonies of Thy grace  
I set before mine eyes;  
Thence I derive my daily strength  
And there my comfort lies." Amen.

Puzzle Box

ANSWERS TO—WORD SANDWICHES,  
No 16

- 1. S—lake—D
- 2. S—have—S
- 3. C—ramp—S
- 4. C—hang—E
- 5. C—loud—Y
- 6. W—ease—L
- 7. P—lain—T
- 8. G—race—S

DOUBLE-TIED WORD CUBE, No. 46

\* \* \* \* \*  
\* \* \* \* \*  
\* \* \* \* \*  
\* \* \* \* \*  
\* \* \* \* \*

- Across:
- 1. To give up or surrender.
  - 2. To adorn by inserting other materials.
  - 3. To flush with success.
  - 4. At some future time.
  - 5. Those who impart color to materials.
- Down:  
Same as across. A. M. S.

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

A MONTH OF HOLIDAYS  
Text, Psalm 42:4, "A multitude keeping holiday."

As we look back over the month of February, which has just come to a close, we are impressed with the fact that, although it is the shortest month in the year, it has so many holidays and the birthdays of so many distinguished persons that it may well be called "a month of holidays." The first special day of which a great ado is made in some sections of the country is Ground Hog Day on the 2nd day of the month. This day also gave the world the gift of Hannah More, an English religious writer, of whom Horace Walpole said that she was not only one of the cleverest of women, but also one of the best. The month has given us some of the great preachers and evangelists. Frederick William Robertson was born on the 3rd, and was one of the foremost English preachers in the first half of the 19th century. The great American evangelist, Dwight L. Moody, was born on the 5th. During the latter half of the past century his name was a household word throughout the English-speaking world. I had the privilege of hearing him once, and that was in the Haymarket Theatre, in Chicago, during the Columbian Exposition in 1893. Washington Gladden, born on the 11th, 98 years ago, was a distinguished preacher and author for half a century. He wrote the much-used hymn, "O Master, let me walk with Thee." One of the foremost leaders of the Reformed Church almost a century ago, John Williamson Nevin, was born on the 20th, 1803; and Cardinal John Henry Newman, best known as the author of "Lead, Kindly Light," was born on the 21st, 1801. Charles M. Sheldon, the author of "In His Steps," was born on the 26th. Among the educators who first saw the light of day in February were Mark Hopkins, born on the 4th, one of whose students at Williams College was James A. Garfield, afterwards President of the

United States; and our own Nathan C. Schaeffer, born on the 3rd, who was Principal of the Keystone State Normal School and afterward, for many years, Superintendent of Public Instruction of the State of Pennsylvania. Among the composers and musicians whom February bequeathed to the world are some of the foremost names in the Hall of Musical Fame. On the 3rd was born in Hamburg, Germany, the noted composer, Mendelssohn, one of whose greatest productions is "Elijah," which is still rendered frequently. Ole Bull, the great Norwegian violinist, born on the 15th, was a pupil of the distinguished Italian violinist, Paganini, born on the 18th, twenty-six years earlier. Both of them were universally admired violin virtuosos, the latter living from 1784 to 1840, and the former from 1810 to 1880. Adelina Patti, the famous vocalist, was the daughter of an Italian singer, and was born on the 19th. Her mother, also a singer, was Spanish. Both the parents went to America, where Adelina was taught singing and began her public career at the age of seven. Next to Jenny Lind she was regarded as the greatest soprano of the nineteenth century. On the 23rd another great gift was given to the musical world in the birth of George Frederick Handel, one of the great musical composers of the first half of the eighteenth century. "The Messiah" is one of his best known oratorios. Rossini, an Italian musical composer, was born in a leap year, February 29th, 1792. His best known productions are "The Barber of Seville" and "William Tell." Some of the greatest actors of the past century were born in February. Sir Henry Irving was born on the 6th, in 1838, and Miss Ellen Terry on the 9th, ten years later. David Garrick was born on the 19th, and Joseph Jefferson on the 20th. The names of Henry Irving and Ellen Terry were well known to lovers of the drama during the last half of the nineteenth century. They began their stage careers in the same year, 1856, but in different plays and theatres. Ellen Terry was only 8 years of age when she appeared in Shakespeare's "The Winter's Tale" as the boy Mamilus, at the Princess' Theatre, London. Henry Irving was 18 years old when he made his first appearance on the stage, at Sunderland, as Gaston, duke of Orleans, in Bulwer Lytton's "Richelieu." During later years they played together, taking the leading characters in some of Shakespeare's best plays. I had the pleasure of hearing them once in "The Merchant of Venice." Both Henry Irving and David Garrick, another noted English actor, were buried in Westminster Abbey. Joseph Jefferson, the distinguished American actor, was born in Philadelphia. One of his leading impersonations was "Rip Van Winkle." No man in his profession was more honored for his achievements or his character. A number of famous authors were born in February. Charles Dickens came into the world on the 7th, John Ruskin and Jules Verne on the 8th, Anthony Hope on the 9th, Charles Lamb on the 10th, George Meredith on the 12th, James Russell Lowell on the 21st, Victor Hugo on the 26th, and Henry Wadsworth Longfellow, our beloved American poet, on the 27th. Five distinguished names in the realm of science are Galileo, born on the 15th, 1564; Copernicus, born on the 19th, 1473; Joseph Le Conte, born on the 28th, 1823; our own electrical wizard, Thomas A. Edison, born on the 11th, in 1847; and the English naturalist, Charles Darwin, born on the 12th, 1809, the very same day on which Abraham Lincoln was born. Among some of the other famous persons who had their origin in this month we may mention President William Henry Harrison, born on the 9th; Frederick III, called "the Pious," elector palatine of the Rhine, who was responsible for the writing of the "Heidelberg Catechism," born on the 14th; Philipp Melancthon, German theologian and reformer, associated with



Martin Luther, born on the 16th; Henry Martyn, English missionary to India, born on the 18th; Ernest Renan, French philosopher and Orientalist, born on the 27th; and a number of others whom we ought to include but must omit for want of space.

Ash Wednesday frequently falls in this month but about once in three years it occurs in March.

The birthdays of the two greatest Americans, George Washington and Abra-

ham Lincoln, have given its chief distinction to the month of February. George Washington, the "Father of His Country," "first in war, first in peace, and first in the hearts of his countrymen," commander-in-chief of the American army during the Revolutionary War, and the first president of the United States of America, was born on the 22nd, in 1732, two hundred and two years ago last Thursday.

Abraham Lincoln, who rose from a hum-

ble birth in a log cabin on the 12th of this month, a hundred and twenty-five years ago, to the presidency of our country, the highest position this nation can afford, was rail-splitter, store clerk, lawyer, president, emancipator and martyr, and is held in the highest esteem because of his honesty, sincerity, integrity, bravery and fidelity, laying down his life for the cause which he espoused, gaining the crown of glory and immortality.

## SYMPOSIUM: WHAT DO I WANT MY MINISTER TO BE?

(Continued from Page 2)

date in his reading and in his listening. He should know the current thoughts and movements in business, social, political, economic, and religious life.

I want my minister to be an **executive**. He should be able to inspire enthusiastic followers by this forceful leadership. His magnetism should attract new followers. His members should always be able to look up to him.

I want my minister to be a **good preacher**. I do not expect him to be a silver-tongued orator, or a painter of beautiful word pictures, or a master of figures of speech, of irony, of ridicule or of the absurd. I expect him to be able to give his hearers mature thoughts and new ideas. I expect that he shall think his sermon through in the privacy of his den from a background of reading and study, that he will frequently think over and consider the thought of the sermon, and that after it thus becomes a part of him he will preach with conviction, force and zeal. Current events and problems should have his constant thought and from week to week he should point the way of life to his hearers. His thought should originate in the Bible, it should follow the Christian philosophy, it should lead into practical life, and should conclude with the positiveness of his religious conviction.

I want my minister to **practice what he preaches**. He should always be willing to forgive, kind in his approaches to others, brotherly in his spirit, affectionate yet dignified, strong yet not harsh, gentle and not jealous, polite and courteous, deaf to gossip, cautious in his criticism, and in all circumstances loving his parishioners.

I want my minister to know that he has a **big job**. He is the head of a big organization, and he must act as a big man.

—Obediah.

II. When I sit under the preaching of another minister, I must exert considerable self-control to avoid being critical. I presume, therefore, that many in my own congregation must do likewise—and perhaps some of them do not exercise enough self-control. I therefore often ask myself, "What would I expect if I were not the minister?" And I find that I can sum up my answer in one word—INSPIRATION!

If I were a layman, I would expect my minister to be an inspiration. I would expect him to inspire me with his **thought**; with his **choice of words** to express that thought; with his **dignity**, both in and out of the pulpit; with his **relationship to God**; with his **faith in Christ**; with his **prayers**; and with the **character of his life and the manner in which he meets the problems of life**.

I know that if this test were to be applied to myself, I would fail; but I also know that every day in my life this is the ideal that I set up for myself as a Minister. And if I were an Elder or a Deacon on the Consistory of a congregation in which a minister was about to begin a pastorate, I would take the first opportunity to say to him that every time I come to the services of the sanctuary I shall hope and pray that he may inspire me to live a Christ-like life.

—Ralph J. Harry.

Grace Church, Altoona, Pa.

I was interested in your editorial, "What do I want my minister to be?" Several years ago, I made a study of some Church problems, by means of a questionnaire. These questionnaires were distributed among various age groups, mostly Church members, some rural, some urban. The sampling was over an area of approximately 150 miles radius. Included in this study was a question, "What qualities make a good minister?" There was an opportunity for a listing of six qualities. We did not submit a list of qualities to be checked. The following is a table that I take from this study:

### Qualities That Make a Good Minister (with Number of Times Listed)

Good speaker, 48; good education, 40; sincerity, 30; pleasing personality, 29; good mixer, 25; honesty, 20; good character, 16; not afraid of work, 14; good Bible student, 12; friendly, 11; tactful, 10; open-minded, 10; truthful, 9; fearless, 9; consecrated, 9; business ability, 9; logical thinker, 8; interest in young people, 8; sympathetic, 8; teaching ability, 7; interest in community affairs, 7; kind, 7; tidy, 7; leadership, 6; good health, 6; reverent, 5; be human, 5; serious in work, 5; willingness to serve, 5.

The following were mentioned less than five times: alert, sense of humor, hospitable, self-reliant, self-control, devoted, faithful, a good steward, patient, not in for the money, not nosey, does not read sermons, polite, believes in God, offers good prayers, student of religion, one that visits, willing to give advice, self-sacrificing, lover of nature, practical, uses good English, impartial, punctual, intellectually honest, religious temperament, trained in religious pedagogy, adaptability, humble, reserved, dignified, co-operates.

This is an undoctored list of qualities. I make no comments about it, except this, that there is apparently much expected from the minister and I wondered if pastoral visitation is out of style, with less than five listing "one who visits".

W. E. Reifsnnyder.

McKeesport, Pa.

I want my minister to live the Christian life, according to the Spirit of Christ. He must possess abundant Christian experience, and a vital personal religion,

without which I feel he can neither preach with authority nor conviction. He should have vision, the ability to discern the growth of God's Kingdom, and the knowledge that it shall ultimately triumph; then shall he preach with hope and gladness. My minister must understand the needs of his congregation, and preach for their edification. He must be a counselor—friendly, sympathetic, understanding—and be able to give advice to every individual in his Church. He must have an open mind, but testing every new conception in the light given by Jesus. He should be familiar with the Bible, being scholar enough to know what it meant to its original listeners, and to give to his people its fundamental truths. He must welcome truth as discovered in this scientific age, and realize its worth to Christianity. But above all, he should never lose sight of the fact that his mission is to present Jesus as a way of life, and to lead his fellowmen into the Kingdom of God.

—Donald A. Vaughn.

"I love a hand that meets mine own with grasp that causes some sensation." I want a minister who **knows the art of hand-shaking**. By a single hand-clasp one understands all the things that have been left unsaid.

I want him to **know his flock as individuals**, not as groups (like so many species of garden vegetables). He must be ready to share in their joys and sorrows, not because it's part of the job he is paid to do, but because of an honest-to-goodness personal interest in each one entrusted to his spiritual guidance.

I should like him to **forget doctrines, issues, etc., when in the pulpit**, and preach the simple Gospel as it applies to our every-day experiences. To me an eloquent speaker is appreciated, but not essential. I want him to **have a message**. I can pick oratory out of the air most any hour, seven days a week, and an orator too often has so many side-lines, it's hard to find him when needed.

If it is not asking too much, I'd like him to have a **sense of humor**.

A Member.

Greensburg, Pa.

## THE CHURCH SERVICES

### SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Fourth Sunday in Lent. March 11, 1934

Parables of the Kingdom

Matthew 13:31-33, 44-52

Golden Text: Of the increase of His government and of peace there shall be no end. Isaiah 9:7.

Lesson Outline: 1. The Mustard Seed

and the Leaven. 2. The Treasure and the Pearl. 3. The Net and the Householder.

According to Matthew, Jesus began His ministry with the Sermon on the Mount, which may be called the manifesto of the Kingdom of God. His preaching moved the common people profoundly (7:28, 29). It had the ring of reality. It met the hunger of the human heart for the truth about God and life that will stand the test of experience.

But it also aroused the opposition of



the professional teachers of religion, and their bitter hostility. To this period of opposition and persecution, Matthew assigns the parabolic teaching of Jesus. These pictures of the truth baffled His enemies, whose spies followed Him everywhere. And to His loyal followers Jesus explained their hidden meaning privately.

Our lesson consists of six of these pictures. They portray the nature of the Kingdom of God. They are more instructive than lengthy explanations, more convincing than laborious arguments.

**I. The Mustard Seed and the Leaven,** vs. 31-33. This pair of parables illustrates the extensive and intensive growth of the Kingdom. The Master compares its external spread to that of the mustard seed, a tiny thing which develops into a large plant, sheltering the birds of the air. The leaven, on the other hand, typifies the internal development of the Kingdom, the dynamic power of the gospel to permeate every faculty of man and transform every phase of life.

What a daring prediction this was, when we recall the lowly beginning of Christianity. But how marvelously the promise of the parable of the mustard seed has been fulfilled. How rapid was the expansion of our religion throughout the Roman world; how irresistible its progress; how farflung its present boundaries; how numerous its adherents. The original retinue of the Prince of Peace has become a mighty army. True, this army does not always move as fast as it could, nor as far as it should. But "of the increase of His government" there never yet has been an end; nor ever shall be.

Statistics are not necessarily an evidence of strength. Bigness is not always greatness. The power of the Church does not, ultimately, reside in men or money. Yet statistics do prove something. The amazing expansion of Christianity in the early centuries, and its unchecked progress since then, proves that Jesus Christ has never been defeated by any rival, nor has He ever retreated before any foe. The present numerical strength of the Church proves that our Lord has laid His divine spell increasingly upon the heart and mind of mankind. The stupendous sum of money invested in Christian Churches and institutions, and freely given for the maintenance and spread of the gospel, proves that religion is a vital factor in the life of multitudes of mankind.

But most of us, especially our youth, know so little of the romance of the Church. Our knowledge begins, and often ends, with the first few pages of its history in the Book of Acts. But that glorious record is merely a specimen of what is writ large in the annals of subsequent ages.

Surely here is a treasury of information and inspiration whose neglected riches are a great challenge to our Church Schools, and a splendid opportunity, as well, to develop an intelligent devotion to the Church in our young people. No one can study the history of the Church during the past nineteen centuries without gaining a deeper sense of its divine mission, and a higher appreciation of its unselfish ministry to all human needs.

Beside the picture of the mustard seed Christ hung that of the leaven, to illustrate the dynamic power of the gospel. The permeation of society, in all its varied life, by the power of the gospel, is even more remarkable than the external growth of the Kingdom. Leaven works silently and secretly. The yeast is hidden in the meal. Unseen and unaided by man, as it were, it performs a miracle of transformation, until, at last, the whole lump is leavened.

Even so the gospel works in the hearts of men, demonstrating its divine power of salvation. That, too, is a secret process, and silent. We cannot readily and accurately measure and tabulate its results in statistics. But they are made manifest in life.

And what pessimist dare deny that

Jesus Christ has profoundly influenced the life of mankind? He has made new creatures of men. His first trophies adorn the pages of the New Testament, the men and women whom He ended with power from on high to walk in His Way. They are the first-born of many brethren.

Here, again, our advance is not as rapid and as great as it would and could be if every nominal Christian were truly a leaven of righteousness, peace, and joy. But, despite our waywardness, Christian principles are being honored more and more. Christian ideals are in the ascendant. They are setting new norms in business, in politics, in the social relations and conditions. Even war, the ultimate sin and folly of mankind, is feeling the impact of the Spirit of Christ. Many of His disciples today, with deep conviction and courage, are saying that never again will they sanction or support another war.

Let us be sure in our hearts that in Jesus Christ God has entered into the sin-marred life of our world. He is here to stay and to win. Let us be sure that His Spirit is at work, conquering the kingdoms of men. We may, indeed, retard the leavening process by our indifference and disloyalty, but we cannot arrest it. "Of the increase of His government and of peace there shall be no end."

**II. The Treasure and the Pearl,** vs. 44-46. These two companion parables illustrate the supreme value of the Kingdom of God. The first describes the case of a man who found a hidden treasure quite unexpectedly and accidentally. The second depicts the success of an earnest seeker. Together they portray complementary aspects of the Kingdom.

The one man came upon a hidden treasure of great value by chance. But, upon discovering its preciousness, he took instant and vigorous measures to make it his own.

Thus the accident of birth puts men into a Christian environment, where, from infancy, they are confronted by Christ and challenged by His gospel. They experience no difficulty in finding spiritual treasures. They are poured into their laps by parents, preachers, teachers. For that very reason, perhaps, some of these fortunate ones may hold the gospel cheaply. They find themselves the heirs of priceless truth, without patient labor or painful search. They fail to appreciate its value because they have paid little or nothing to obtain it.

In our parable the fortunate finder of the hidden treasure sold all he had for the privilege of working the mine and, thus, appropriate its secret riches. Similarly, men born into the Kingdom must learn to appreciate and appropriate personally its treasures of truth and life.

The other man found a pearl after a long search. So great was the joy of his discovery that he sold all he had to buy this gem of surpassing value. Thus Augustine sought the truth. He tried in vain to satisfy the thirst of his soul at every human cistern, until, at last, he came to the living fountain. And thus Luther agonized in his monastic cell, seeking salvation, until he found the pearl of great price in the New Testament.

The world holds many earnest truth-seekers. In heathendom and Christendom men are digging wells to find refreshing water to quench the thirst of their soul, and climbing weary hills for inspiring visions of the goal of man's life. God's promise to them all is, "Seek, and ye shall find" (Matthew 7:8). His Spirit is never far from them that seek Him earnestly. But we may aid these questing souls. Their goal is Christ, though they know it not. By preaching and by living Christ, we may help men to find the pearl of great price.

**III. The Net and the Householder,** vs. 47-52. The parable of the net is a companion picture to the parable of the tares. Both deal with the presence of good and bad men in the Kingdom. But the one seems to emphasize the present intermix-

ture of good and evil in the Church, while the parable of the net dwells particularly upon their final separation.

Thus the primary lesson of the parable of the net is a solemn warning of the wicked. The figurative language used by Jesus to describe the certain and fearful fate of men who are wilfully and persistently wicked (vs. 49, 50), should not blind us to the solemn import of His words. The merciful Master does not make light of the punishment of sin, here and hereafter, as cynics and skeptics are wont to do. He loved men, and, therefore, He warned them earnestly against the perils of sin. His stern words are the danger-signal, flung out by divine love and mercy, to warn reckless sinners and to win them from the evil way that leads souls to destruction.

When Jesus had spoken these parables He asked His disciples, "Have ye understood all these things? They say unto Him, Yea." And then the great Teacher likened them unto householders, who were the stewards of rich stores. Precious truths concerning God and man were entrusted to their keeping. And they were told to bring forth out of their treasures of knowledge "things old and new," for the instruction and salvation of men. As a householder sets the table with meat and drink, so they were to spread the gospel-feast for all mankind with the living bread which Jesus had given to them.

#### CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

**March 11: What Did Religion Mean to Jesus? Luke 10:25-28; Acts 10:38**

Jesus never used the word "religion." In fact, the word "religion" occurs only a few times in the Bible, and then only in the New Testament. And yet the Bible is the greatest book on religion, and Jesus is the greatest religious character in the world. The idea of religion has undergone a number of changes through the ages. At one time, especially among a large number of the people of the Old Testament, it meant ritual, the performance of certain rites and ceremonies. This was the priestly type of religion which was the prevailing conception. Alongside of it there developed another idea which is commonly called the prophetic type of religion. This conceived of religion as righteousness, conduct, right living. Its emphasis was on ethics rather than on ritual. It is called the prophetic type because it was the prophets who advocated it most strongly. One can never fully understand the Old Testament unless one bears this two-fold idea of religion in mind.

Now, Jesus was a child of His age. He was born in a Jewish family and was early taught the traditions of His people. The home in which He was reared was a religious home. The life of His mother, especially, was steeped in the religion of the Jews. She was a good singer, and her Magnificat showed that she knew the religion of her fathers. Jesus drank that in on His mother's breast. He learned it at her knee. He went regularly to the synagogue and made His usual visits to the temple. He read the Scriptures, the Old Testament, He knew the Psalms and the prophets. He learned to pray and He doubtless observed the religious rules and customs of His time. But we soon discover in studying His life that He accepted the prophetic rather than the priestly type of religion. He was surrounded by scribes and pharisees and these generally held that religion was a matter of rites and ceremonies. Jesus saw through the sham and hypocrisy of these professors of religion, and He insisted on a more vital and more ethical kind of religion. Religion with Jesus was a very real, a very practical affair.

**1. Religion with Jesus was a right attitude towards God.** The heart of religion is



man's relation to God. There are those who see only one aspect of religion. They observe how strongly Jesus emphasized man's relation to his fellow men and they conceive of religion as mere ethical, social conduct. They think that religion consists of being good and in doing good. Surely this is a very one-sided view of religion and certainly does not express the full meaning which Jesus had of religion. Religion centers in God. It is something other than philanthropy, or charity, or social service. Religion is a life lived in God. It means being "God intoxicated." Consequently, Jesus lived in the fellowship of His Father. God was very real to Him. He held communion with God. He prayed to the Father; He went to Church, to His Father's house; He did the will of His Father; He always did the things that pleased the Father. There are some folks who overlook this side of the religion which Jesus espoused. They say religion is not a matter of creed, of Church-going, of worship, of rules and rubrics; but Jesus never accepted this view of religion. He always insisted that it mattered a lot what men believed; that it made a world of difference what kind of a God they worshiped. In His religious scheme He had a large place for the Church. Those people who say they believe in Christ, but not in the Church, do not understand the teachings or the practice of Jesus. His whole religious life was centered in the Church even as it existed in the Jewish form in His time. He found many things in the synagogue and in the temple with which He did not agree, or which He did not approve, but He went regularly as was His custom and He upheld the institutions of religion of His day.

2. Religion with Jesus was a right attitude towards one's fellowmen. This constitutes the other side of His conception of religion. The two ideas are embodied in the two great commandments: "Thou shalt love the Lord thy God — and thy neighbor as thyself." Religion therefore has a Godward and a manward side to it. If religion exhausts itself in rites and ceremonies then it becomes an empty show, but if it confines itself simply to human relationships then it becomes a mere humanistic affair, a mere welfare concern. Then it is a form of social service, but not religion. These two aspects appear in the New Testament. Paul thought of religion as an affair of the soul with God, whereas James conceived of it more from its human side. He said "Pure religion and undefiled before God the Father is this, to visit the fatherless and widows in their affliction and to keep oneself unspotted from the world." Now, the present day tendency is to adopt St. James' conception of religion. It is a matter of good works, of service to one's fellowmen. Of course, Jesus emphasized this aspect of religion. It comes out in the parable of the Good Samaritan, in the discourse on the last judgment and in other places in his teachings. But religion is always more than this. Good works, human service must proceed from communion and fellowship with God. Men must get right with God before they can get right with men and they must live in right relations with men before they can bring their offerings to God. The two go together, they cannot exist by themselves alone.

3. Religion with Jesus was both an individual and a social affair. It profoundly involved the individual. It was a very personal matter. Jesus always concerned Himself with individuals. Religion was a personal relation between the individual and God. There could be no substitute for this. But at the same time it was a social thing as well. No one could be a Christian by himself alone. Religion involves a Christian society. This is brought out in the plural pronouns used in the Lord's Prayer. We do not say—"My Father who art in heaven," but "Our Father." It is also implied in the conception of the "Kingdom," which idea was so prominent

in the teachings of Jesus. The Kingdom implies a social order in which the rule of God is supreme. Religion, therefore, is more than character; it is the Christ life expressing itself in communion with God and in fellowship with others. Jesus always regarded religion as a very practical affair. It did not exist in pious airs and attitudes, but in doing the will of the Father and in doing good to others. As such, religion was the supreme thing in the life of Jesus. It was His meat and His drink. He made everything else subservient to it. Money and goods and position and power were as nothing compared with it. It was the inspiration of His life. It gave Him joy and strength. His whole life was keyed to it. Therefore He became the exponent of the religion He professed and lived. And today men call it after Him, the Christian religion. If the religion of Jesus can produce such a character, then that is the religion for us. We want none other. But we should not be satisfied until His religion is really our own.

"So let our lips and lives express  
The holy gospel we profess;  
So let our works and virtue shine,  
To prove the doctrine all divine."

#### REFORMED CHURCHMEN'S LEAGUE

The Executive Committee of the Reformed Churchmen's League met in Harrisburg Jan. 26. Only four members were absent, and these were unavoidably detained. Although the chairman, Edward S. Fretz, is administrator of the CWA at Norristown, Pa., and up to his head and over it in work, yet he came to direct the meeting and inspire us.

The following may be of interest:

During the year 1933 the League has increased 25% in membership of Chapters and 35% in membership. President Fretz reports that the interest in our work is abiding and the co-operation fine. The treasurer, J. Q. Truxal, reported that \$440.67 had been received up to Jan. 1, 1934. Balance in treasury \$55.23. Of course, there are outstanding obligations of over \$1,600 due to the secretary.

Five thousand copies of booklets on monthly topics for 1934 were printed and are being rapidly distributed among chapter members, pastors and laymen throughout the Church. Mr. Martin Ruetenick of Cleveland, paid the major portion of expense for these booklets.

Conventions, regional and general, were proposed and discussed. These will be arranged for later.

Dr. Hartman, chairman of the Finance Committee, reported that during 1933 the Chapters had contributed \$400, and individuals \$800. No help was given by the Boards or General Synod. A budget of \$5,000 for 1934 was adopted, and the Finance Committee instructed to make every effort to raise the same.

The secretary was asked to accept the invitation and attend the conference of the Executive Committee of the Evangelical Brotherhood, for a meeting to be held in St. Louis, Mo., Feb. 5 and 6, with a view to effect a closer co-operation between the Brotherhood and the League. Educational interests are to have larger consideration in the program of the League. It is the unanimous opinion of the Executive Committee that the Secretary continue in the work even after the two Churches are merged, as this work of lining up the laymen and enlisting them in service is of the utmost importance. A hearty vote of thanks was voted the Church papers and especially to the Board of Christian Education for the rental of the office.

The matter of holding men's retreats and having the women meet jointly for public sessions is to be studied by the Operating Committee. The members of the Executive Committee again paid their own expenses and gave new impetus to this

## COME HOLY

### KARL BARTH

"These sermons are simply tremendous."

—Joseph Fort Newton

"This book should find a place in every Christian home even if it means the sacrifice of a meal a day for a week."—*Zion's Herald*

"Thousands of preachers will be eager to read these soul-awakening sermons."—*Expositor* \$2

ROUND TABLE PRESS, Inc.

354 Fourth Avenue, New York, N. Y.

**CHOIR GOWNS**  
PULPIT VESTMENTS  
Hangings, Ornaments, Fringes,  
Furnishings and Supplies  
CATALOG FREE ON REQUEST  
The C. E. WARD Co. New London, O.

## EASTER FREE

HALL-MACK CO. MUSIC

Send for catalogue containing 16 page services, words, and music. This is FREE OF CHARGE.

Send 25 cents for EASTER HELPER No. 20 which contains more than 100 Recitations, Drills, Pantomimes, Songs for Primary, etc., and a special feature, "HIS HOLY HILLS."

Ask for returnable copies of an Easter Sunrise Service, Pageants, Song Stories, and Special Features. We have the most attractive material. Ask for samples of Ready-to-use Mother's Day Services. HALL-MACK CO., 21st and Arch Sts., Phila., Pa.

## I WILL HELP YOU RAISE MONEY!...

My co-operative plan enables women's clubs and church organizations to raise much-needed funds with very little effort.

Gottschalk's Metal Sponge, the original sanitary metal scouring device, is known and endorsed by millions of women throughout the land. To keep pots and pans shiny and bright, it has no equal. This year there are two additional Gottschalk items to go with the original Metal Sponges—namely, Kitchen Jewel and Hand-L-Mop.

Write today. I will help with your money problem.

METAL SPONGE  
SALES CORP.

John W. Gottschalk, Pres.  
2726 N. Mascher St.,  
Philadelphia, Pa.



The Little  
Fellow that  
does the  
BIG Job

**GOTTSCHALK'S**  
THE ORIGINAL SANITARY  
METAL SPONGE



**PARKER'S HAIR BALSAM**  
Removes Dandruff Stops Hair Falling  
Imparts Color and Beauty to Gray  
and Faded Hair  
60c. and \$1.00 at Druggists.  
Hiscox Chemical Works Pat. Hogue, N. Y.

AGENTS WANTED (Christian Men or Women) to represent large established summer and winter resort. Liberal remuneration. Work can be done during spring time. Address—LUTHERLAND, 4 Sloan Street, South Orange, N. J.

growing and expanding work. It was generally felt that a new day is approaching and that the men of our Churches are becoming more vitally interested in the work of the Church and the Kingdom.

—D.



## Woman's Missionary Society News

Helen Ammerman Brown, Editor  
Selinsgrove, Pa.

### Let us be thankful:

For the results of the 1934 World Day of Prayer. In 1933 the meeting in Shenchow, China, contributed \$9 to the Home Mission Society of China. In West Africa the women, increasing in numbers from all directions, came singing along the road; for the fact that 40 certificates for Bible and easier Gospel reading were awarded to women in the Shenchow district; that in Yochow the ingathering into the fellowship of Jesus Christ has been the largest in any year since 1926; that the Child Welfare League in America believes that the 6,000,000 children in our country in families dependent upon emergency relief should be adequately cared for in their

own homes instead of in other institutions.

### Let us pray God to bless and guide:

Miss Helen Brown and Mr. John Beck, new missionaries, in their study of the Chinese language in Nanking, China.

Dr. P. E. Keller, Theological Seminary, Wuchang, China, in his separation from his family in America.

Students from foreign lands studying in our country.

### Tribute to the sainted Mrs. J. G. Rupp.

We are keenly mindful that we lost a faithful, liberal-minded and consecrated co-worker when the Father called home this servant of His. Her 3 visits to the Orient, in company with her husband, made her acquainted with the field work. Her spoken and written messages portrayed vividly her ardent observations. She was very ill in India, in the hands of bandits in China, but these trials were made minor experiences in her appreciation of the growth of God's family across the seas. We acknowledge her to have been true to her convictions. We sincerely sympathize with Dr. Rupp, our new treasurer of the Board of Foreign Missions, in his sorrow.

## NEWS OF THE WEEK

Mrs. Henry W. Elson

William Travers Jerome, famous New York lawyer and reformer, died at his home in New York City Feb. 13. He was a lifelong enemy of Tammany Hall.

A foggy morning with a partially overcast sky gave Tokyo and most of Japan only a brief glimpse Feb. 14 of the solar eclipse which traced a vast arc over the Pacific Ocean. One-third of the sun was hidden. An expedition of American and Japanese scientists went to Losap Island, at low, flat coral about 1,875 miles south-east of Japan for observation, which was successful.

Elihu Root, former Secretary of State and dean of America's "elder statesmen," celebrated his 89th birthday quietly in his apartment in New York City Feb. 15.

Approval by the family of the late Thomas A. Edison of plans for a \$2,000,000 mausoleum and memorial tower, a project under consideration by the International Edison Foundation, has been announced by the family. The foundation is considering the erection of the memorial on Eagle Rock, West Orange, N. J.

Postmaster General Farley Feb. 14 explained his reasons for the wholesale cancellation of domestic air mail contracts, with the charge that the law calling for competitive bidding was not carried out and that "the carriers secured contracts based on conspiracy or collusion."

William P. MacCracken, Jr., who defied the Senate in the air-mail contract inquiry, was sentenced Feb. 14 to 10 days in jail on a charge of contempt. A like sentence was meted out by the Senate to Colonel L. H. Brittin, vice president of Northwest Airways, on the same charge. This outcome will be challenged at once in the courts. Mr. Brittin served his sentence.

Melvin A. Traylor, president of the First National Bank of Chicago, died at Chicago Feb. 14. He was 55 years old, and mentioned in 1932 by Democrats for the Presidency.

Seattle, Wash., entered Feb. 14 on its 2nd year of freezeless days. Lawrence C. Fisher, government meteorologist, announced that the temperature had not fallen below 32 degrees since Feb. 13, 1933. Seattle has a lead of one day over Portland, Ore., 200 miles south, which completed 365 days of freezeless weather Feb. 14. At Tacoma, 53 kinds of flowers, all grown outdoors were displayed at a garden show.

The Socialist rebellion against the Government of Chancellor Engelbert Dollfus collapsed in Vienna Feb. 15, but the Socialists continued to fight in the provinces, where, in some localities, they appeared to be defeating the Government troops.

Ready for any eventuality, 75,000 Italian troops are posted at strategic points along the Austrian frontier.

President Roosevelt inspected the new streamlined train of the Union Pacific Railroad which was in Washington for exhibition. In a trial run to Baltimore Vice-President Garner, members of the Cabinet and other officials went.

More than 1,000 Jewish refugees from Vienna arrived recently in Warsaw and other Polish towns during the uprising in Austria. They are fearing a repetition of what happened in Germany.

200 delegates representing 20 countries attended the opening Feb. 15 of the meeting of the International Congress for the Defense of Peace at Brussels.

A trust fund of \$50,000 for the benefit of the National University of Mexico was provided by Senator Dwight W. Morrow, some time before his death.

For the first time in the history of the Federal Labor Department, formed 21 years ago, action was taken at Washington Feb. 15 formulating a modern State Labor Code. Representatives of the Governors of 44 States, comprising State labor commissioners, supplemented by heads of international labor unions, agreed upon the main outlines of labor legislation that will be pressed in the various States.

John D. Rockefeller, Sr., left his Pocantico Hills estate Feb. 15 for his winter home in Ormond, Fla. He has fully recovered from his recent illness despite his 94 years.

Tributes to the memory of Miss Susan B. Anthony, were paid in Congress Feb. 15, the occasion being the 114th birthday anniversary of the suffragette who died 28 years ago.

While President Roosevelt is represented as remaining firm in his intention to disband the Civil Works Administration in May, and will make no commitments for the future, he made the pledge that the government would care for the needy next winter.

Great Britain, France and Italy issued

Feb. 17 a joint declaration stressing their agreement on the necessity for preserving the independence of Austria. The declaration was issued in response to charges that German Nazis were attempting to upset the Austrian Government and annex the country to Germany.

The administration appeared Feb. 17 to be definitely on the road toward a broad program of enforced control of agricultural production as President Roosevelt gave his specific endorsement to pending legislation which would prohibit ginning of cotton in excess of 9,500,000 bales from the crop of 1934.

Postmaster General Farley Feb. 17 authorized the issuance on May 12 of a special Mother's Day stamp. Mother's Day will be observed on Sunday, May 13, this year.

King Albert of Belgium was killed Feb. 17 in a fall while scaling a cliff at Marche les Dames near Namur, where the rocks rise a sheer 600 feet from the River Meuse. Only a few weeks ago this picturesque site was classified as a national preserve. The State funeral was held Feb. 22 and on Feb. 23 Crown Prince Leopold was proclaimed Leopold III, King of the Belgians. He is 32 and in 1919 accompanied his father and mother on a tour of this country. Prince Leopold was married in 1926 to Princess Astrid of Sweden, a niece of the Swedish King. King Albert was the only monarch who led his troops at the outset of the war and emerged as the hero of that great conflict whom all acclaimed. He was known to his people as "Albert the good, who saved Belgium again and again from disaster." President Roosevelt and leaders all over the world sent their sympathy to Queen Elizabeth.

Secretary Perkins Feb. 19 gave to the Senate figures showing employment of 4,039,474 persons by the Civil Work Administration during January.

Walter F. Brown, Postmaster General in the Hoover Administration, spent 5 hours Feb. 19 before the Senate Mail Investigating Committee defending his air-mail policies as well as his personal financial dealings while a government official.

Dave Hennen Morris, United States Ambassador to Belgium, acted as special representative of President Roosevelt at the funeral of King Albert.

The Senate Feb. 19 passed the administration's \$820,000,000 Treasury - Post Office Supply Bill by a vote of 34 to 29. The bill carries a \$500,000 appropriation, by which the Post Office Department will construct a furniture factory on a Subsistence Plan Development at Reedsville, W. Va. The Subsistence Plan Developments are favored projects of Mrs. Roosevelt, who visited the West Virginia communities recently.

Breaking by 5 hours all records for passenger airplanes, a Douglas monoplane of Transcontinental and Western Air landed at Newark, N. J., Feb. 19, 13 hours, 4 minutes, 20 seconds out of Los Angeles. This was the last load of transcontinental air mail to be flown before the army took over the mails under the President's order cancelling all airline contracts. Captain Edward V. Rickenbacker, was in charge of the flight.

General Johnson has announced the creation of an advisory board to observe the effect of the NRA codes on small enterprises and to safeguard these against monopolistic practices.

### NEW YORK CLASSIS

The 88th meeting of the New York Classis was held Feb. 6-7 in the First Church of Bridgeport, Conn. This is an historic Church, 65 years old. Rev. C. Brunner was pastor here for 40 years, Rev. H. Wiemer for 20 years, and Rev. W. E. Hortsmeier has served for almost 4 years. Many prominent citizens of the city have been members of this Church, and some sons and daughters of the congregation



are now serving in the active ministry. This congregation and 6 Hungarian congregations represent the work of our denomination in the state of Connecticut. Two of these Hungarian Churches are daughters of the First Church of Bridgeport. The splendid newspaper reports and pictures concerning our meetings showed that this manufacturing city has an interest in the work of the Christian Church. Our Classis also serves three other states: New York, New Jersey and Massachusetts. Every one of the delegates sensed anew the importance of our strategic position in this tremendous mission field on the North Atlantic coast.

Rev. Jacob Schmitt, retiring President, preached a stirring opening sermon. Splendid organ music and solos beautified the services. The entire consistory of the First Church attended in a body. The parochial reports were read individually and gave a comprehensive picture of our year's work, our failures and successes. The closing of the banks, salary arrearages, only the most necessary building repairs, membership losses, and a hopeful outlook for the future—these thoughts pervaded the reports. The President gave a report on Religion and Statistics. The elders answer the constitutional questions regarding the pastors and the people.

Our benevolences were good, Christ Church, of Boston, again heading the list. St. Paul's Church, of Milltown, N. J., now has the largest congregation in our Classis, numbering 601 members. Among our ministers we number a harbor missionary, a missionary in Africa, an orphan home superintendent and a professor in Columbia University.

Committees were appointed to supervise and help four weak congregations. The various reports were carefully considered, and much time was spent in discussing the proper ways and means of building up our congregations. Under the efficient guidance of Rev. Russell D. Custer, the work of Christian Education was presented at an evening service. Rev. Paul M. Limbert, Ph.D., of Columbia University, gave the address. Dr. Limbert will be received from the Goshenhoppen Classis into the New York Classis.

Our new officers are: President, Rev. F. W. Engelman; Vice-President, Rev. D. A. Bode; Stated Clerk, Rev. M. J. H. Walenta; Treasurer, Rev. Jacob Schmitt; Corresponding Secretary, Rev. E. J. Strassburger. Our delegates to the General Synod are: Rev. Dr. C. H. Gramm, Rev. F. W. Engelmann, Elders M. Carle and J. Christ; secundi: Rev. M. J. H. Walenta, Rev. J. Schitt, Elders A. Rinck and A. Cziky. Delegates to the United Synod: Rev. Dr. C. H. Gramm, Elder J. Christ; secundi: Rev. F. W. Engelmann and Elder M. Carle.

The New York Classis raised \$63,265 for congregational expenses, \$9,490 for benevolences. The Church membership is 3,678, a gain of 27; the Sunday School enrollment is 2,694, a loss of 92. We do not have many Churches, but we have many splendid mission fields which would yield great results if we had the money to begin work there. The union with the Evangelical Church will add some good congregations. The Evangelical pastors have already attended our monthly get-together, our Kraenzchen in New York City, and they feel at home with us.

We would greatly appreciate the cooperation of the pastors of the entire Reformed Church in reporting to us the names of their members who move into the territory of our New York Classis. Hundreds of Church members are lost to us annually because we do not know that they are living in our district. Please send such names and addresses to our Stated Clerk, Rev. M. J. H. Walenta, 1666 Grove St., Brooklyn, N. Y., who will direct these people to their nearest Churches. Many students come here to study, and we will be glad to receive their names.

The ladies of the First Church of Bridgeport served excellent meals to us, the men were kind and helpful, we were graciously entertained in the homes of the members, and the pastor and his family left nothing undone to make us feel welcome. The next meeting will be held in Milltown, N. J., on Oct. 15, 1934.

—D. A. Bode

#### MEETING OF CLASSIS OF VIRGINIA

The 96th annual meeting (109th year of the organization) of the Classis of Virginia was held in St. Stephen's Church, Harrisonburg, Va., Rev. J. Silor Garrison, pastor, Feb. 5-6, 1934, at 7.30 P. M. Altar services were conducted by Rev. H. R. Lequear. The opening sermon was delivered by Rev. S. L. Flickinger, D.D., retiring President. An address of welcome was made by Dr. C. H. Huffman, of the local congregation.

The following officers were elected: President, Rev. Jos. E. Guy, Shepherdstown, W. Va.; Vice-President, Elder Allen B. Gray, Winchester, Va.; Corresponding Secretary, Rev. Roy L. Frazier, Weyer's Cave, Va.; Reading Clerk, Rev. John B. Frantz, Woodstock, Va.; Treasurer, W. H. Corman, Woodstock, Va.; Stated Clerk, Rev. J. Silor Garrison, Harrisonburg, Va.

Parochial reports were read Tuesday morning. While all acknowledged serious difficulties due to present economic conditions, a spirit of optimism for the future pervaded the reports. A small gain in membership was noted, and a slight increase in contributions for congregational purposes, but the offerings for benevolence were less than last year.

Rev. A. M. Gluck, D.D., president of the board of trustees of Massanutten Academy, Woodstock, reported the institution in good condition and with a full enrollment. Classis gave the board of trustees authority to elect Mrs. Frank Harrison, of Chattanooga, Tenn., to succeed her late husband on the board. She will be the first woman member of the Massanutten board.

Classis endorsed the proposal of Rev. Mr. Garrison that a marker be placed at Germanna Ford, on the Rapidan River, at the site of the old Spottswood Furnace, to mark the location of the first Reformed Church in the Valley, which was organized in 1714. Communion services, conducted by the officers of Classis, were held at 12 o'clock Tuesday.

Permanent committees elected were as follows: Christian Education—Rev. John B. Frantz and Rev. A. W. Barley, Woodstock, and Dr. C. H. Huffman, Harrisonburg. Missionary and Stewardship—Rev. Charles E. Robb, Toms Brook; Rev. Horace R. Lequear, Bridgewater, and Elder Joseph A. Bosserman, Bridgewater. Evangelism—Rev. A. S. Peeler, Lovettsville; Rev. J. P. Harner, Edinburg, and Elder W. M. Menefee, Harrisonburg.

The fall meeting will be held in St. John's Church, Middlebrook, on Oct. 24. The date and place for the next spring meeting will be fixed by the Executive Committee. These facts are gleaned from the statistical report: Present membership, 2,897; confirmed during year, 99; received by certificate, 21; by re-profession, 9; deaths, 32; dismissed, 21; erased, 88; unconfirmed, 932; infant baptisms, 50; student for ministry, 1; Sunday School enrollment, 3,366; contributions for congregational purposes, \$28,557; for benevolences, \$7,591.

—A. W. B.

#### THE SOUTHWEST OHIO CLASSIS

The Southwest Ohio Classis held its 11th annual meeting in the Evangelical Church of Oakley, Cincinnati, on Feb. 5-6-7. Many members went away with the pronouncement, "The best Classis meeting I ever attended." Truly, a fine inspirational feast, and business sessions conducted with earnestness and dispatch, combined to make it noteworthy for all.

There were a number of devotional and instructive addresses interspersed through

the sessions. The Rev. Ben M. Herbster of Norwood, president of the Classis, preached the opening sermon. His subject, as well as his text, was "Hear Ye Him," taken from Matt. 17:8. The Rev. E. A. Katterhenry, Salem Church, Cincinnati, conducted the preparatory service for the Holy Communion. The service on Monday evening was in charge of the Rev. R. Pierce Beaver, the pastor loci. The choir and organist of the Church helped make the service beautiful with their excellent music. The Rev. W. H. McLain of Norwood Christian Church, addressed the Classis and the members of the Church who were present in large numbers, on the subject, "Introducing Men to God." On Tuesday morning the Rev. Dr. Beaver conducted the Holy Communion. Dr. F. W. Leich of the Central Theological Seminary conducted the devotionals on Tuesday afternoon and Wednesday morning, and gave the closing address Wednesday at noon. His general subject was, "Our Christian Optimism," based on several of the Psalms. It was a real spiritual treat to be present at these occasions. The closing address, "Our Tasks and Problems and Our Faith and Hope," was the outstanding event in this unusually fine meeting. Tuesday afternoon a most valuable and instructive paper was read by the Rev. G. W. Grauer of Philippus Evangelical Church, on "The Lenten Spirit and Mechanics." The Rev. Mr. Grauer, with Lenten services numbering some 700 in attendance at Cincinnati's largest Church of the Evangelical Synod, is well qualified to speak on such a subject, and he gave the members some practical help which should bear fruit all over the Classis. The Tuesday evening service was conducted by the Rev. Frank A. Shults of Dayton. Two addresses were given, the one by Mr. Judson McKim, general secretary of the Y. M. C. A. of Hamilton County on the subject, "The Message of the Church to Society" and the other by the Rev. Dr. Jesse Halsey of Seventh Presbyterian Church, Cincinnati, on "The Message of the Church to the Individual." A great deal of credit is due the pastor loci for preparing this most excellent program of inspiration and instruction.

The business of Classis was given close attention. The officers elected for the coming year are the Rev. Ben M. Herbster, Cincinnati, president (re-elected); the Rev. H. Grady Shoffner, Dayton, vice president; Mr. F. M. Staver, Ellerton, treasurer (re-elected); the Rev. George E. Gaiser, West Alexandria, corresponding secretary. Dr. Henry J. Christman, the Rev. H. Grady Shoffner, Fred Koenigkramer, and F. M. Staver were elected delegates *primarii* to the new General Synod of the Evangelical and Reformed Church in Cleveland next June. The Rev. W. A. Alspach and Arthur Schnatz, and Messrs. George Wetzel and C. H. Blose are the *secundi*. It was gratifying to have some of the long-discussed problems and difficulties of the Home Mission Churches of the Classis brought to very satisfactory conclusions at this meeting. The near completion of the new building at Pleasant Valley is a real cause for rejoicing. Dedication day was announced for Sunday, Mar. 4. Some of the Sunday School statistics were also gratifying. In spite of the loss in total enrollment for the Classis, as compared with the year 1929 (the basis of comparison) it is a pleasure to note an increase of 135 in the average attendance for the whole Classis. There is also an increase of 200 in the number of pupils in full Church membership, and an increase from 80 to 339 in the number confirmed during the year. Teacher Training students increased from 74 to 111 in the four years, and in spite of reduced budgets, the number of teachers and officers has remained the same, showing that the organization of the work has not suffered. For these things we can be thankful. However, it is not so stimulating to learn that the loss in benevolent giving has been \$1,708 compared with 1929, and



## EDUCATIONAL COLUMN

### Theological Seminary of the Reformed Church in the U. S., Lancaster, Pa.

This is the oldest of the educational institutions of the Reformed Church. It is conducted by the three (English) Eastern Synods. The Professors, members of the Board of Visitors and members of the Board of Trustees are elected by the Synods. It provides a course of three years. It has a faculty of eight Professors and Instructors. It also offers a post-graduate course of two years, leading to the degree of Bachelor of Divinity. Tuition is free.

For catalogue or information address the President.

REV. GEO. W. RICHARDS, D. D., LL. D.,  
Lancaster, Pa.

### Franklin and Marshall College Lancaster, Pa.

Offers Liberal Courses in The Arts and Sciences

Seven new buildings recently erected. The "Fackenthal Laboratories" offers most complete equipment for work in the Sciences for pre-medical students. The new indoor Swimming Pool completes a very thorough equipment for athletics. The Plan of Comprehensive Final Examinations enriches the curriculum and provides for the most modern needs in education. Write for catalog.

HENRY H. APPLE, D. D., LL. D.,  
President.

### URSINUS COLLEGE

GEORGE L. OMWAKE, LL.D., President

Approved by the Middle States Association of Colleges and Secondary Schools, The American Association of University Women and the Association of American Universities. Exceptional advantages for instruction and study in all branches of the sciences and the liberal arts. Group System providing special preparation for the professions and intellectual occupations. Fourteen modernly equipped laboratories, two fine auditoriums, twenty-six classrooms, and more than a score of conference rooms for professors. Library and Gymnasium. Twenty acres of improved fields for athletics. A strictly residential college for men and women. Expenses held to a minimum.

For information address

FRANKLIN I. SHEEDER, Jr.

Registrar

COLLEGEVILLE PENNSYLVANIA

### The Mercersburg Academy

Thorough instruction; college preparatory work being especially successful. Personal interest is taken in each boy, the aim being to inspire in every pupil the lofty ideals of thorough scholarship, broad attainments, sound judgment and Christian manliness. For catalogue and further information, address

BOYD EDWARDS, D.D., S.T.D., LL.D.  
Headmaster, Mercersburg, Pa.

### Hood College Joseph H. Apple, LL.D., President

Accredited college for women. A.B., and B.S. in Home Economics. Teacher-training. Twelve modern, well-equipped buildings, including new dormitory. 125 acres.

For catalogue address

REGISTRAR,

HOOD COLLEGE, Frederick, Md.

the loss in collections for support of the schools \$4,828. This is about the same percentage of loss as that in the giving of the Churches on the apportionments.

It is noteworthy that Classis went on record as approving the report of the Social Service Committee, disapproving the naval expansion program of the United States. A copy of this resolution is being sent to the Senators and Representatives from Ohio. In like manner Classis also expressed its disapproval of compulsory military training in the State Colleges and Universities, and condemned the expulsion of students from Ohio State University for refusal, for conscientious reasons, to take part in military drill. A copy of this action is being sent to the Governor and the President of the University. It is to be hoped that other Church groups may unite in making felt the influence of the Church of Jesus Christ against the organized power of militarism as it exists in our nation today. The regular fall meeting of the Classis will be held in Pleasant Valley Church, Dayton, Ohio, the time to be set by the Executive Committee. Classis adjourned at noon Wednesday, and pastors and elders returned to their homes from the session with a renewed faith in God and His divinely established Church.

G. E. G.

### EAST OHIO CLASSIS

The opening session was Monday P. M., Feb. 12, in St. Paul's Church, East Canton, O. Devotions and an inspirational sermon were in charge of the President, Rev. Ewald Sommerlatte. The pastor loci, Rev. W. F. Kissel, was elected President, Rev. Mr. Sellers Vice-President, and Rev. S. Fritz Recording Secretary. Following this, the regular order of business was set aside for more than two hours, while we considered the Foreign Mission cause. Our hearts were touched by the dire need, and also over the fact that our leader wept bitter tears of disappointment. How like Jesus in concern over the fate of His people!

Rev. Mr. Kissel led the evening devotional session. Rev. Mr. Honawalt, an Evangelical brother from Cleveland, gave us an instructive address, "The Genius of the Evangelical Synod." Dr. Kerst then led us in a Communion service. The local choir very ably assisted by its inspirational singing.

All of the next day was spent with the many affairs of Classis. Statistical reports, although not complete, indicate an increase in numbers. We are 19th in the percentage of apportionment paid. Eight Churches did not pay anything, and the Executive Committee was delegated to investigate this matter. The sentiment prevails that certainly some in each congregation desire to have some of their money sent in for benevolent causes. Contending individuals and groups make it cumbersome for Classis to relinquish its claims to various abandoned Churches and graveyards, which are within its bounds. Despite the depression, most congregations made advances in organization, leadership training, etc. A spirit of enthusiasm and optimism for the coming year was expressed.

### HEARTSEARCHING RESOLUTIONS ADOPTED BY LANCASTER CLASSIS

1. Be it Resolved, That Lancaster Classis commits itself wholeheartedly to the support of the NRA, in so far as its underlying aim is to seek the good of the many rather than the few, and hence is in accord with the spirit of the Christian religion.

2. Be it Resolved, That, in view of the widespread suffering of many people, and particularly the heroic sacrifices of our brethren on the mission field, it is incompatible with Christian teachings for any minister or layman to receive and keep more money than is required for comfortable, not luxurious, living on the part of

## EDUCATIONAL COLUMN

### Cedar Crest College of The Reformed Church

ALLENTOWN, PENNA.

WILLIAM F. CURTIS, Litt. D.

President

A. B. and B. S. Degrees

Religious Education and Social Service especially commended by our Church leaders. Exceptional Opportunities for Permanent Investments. Confer with the President or his Field Associate, Rev. George W. Spotts, Telford, Pa.

### Franklin and Marshall Academy

Lancaster Pennsylvania

A College Preparatory School for Boys

Enters about 40 boys per year to 12 to 15 colleges. Phi Beta Kappa honors in four colleges last year. Fine school home, thorough work and helpful supervision. Moderate cost.

Send for illustrated catalogue.

EDWIN M. HARTMAN, A. M. Pd.D.,  
Principal

### Catawba College

An accredited college for men and women, located in the healthful Piedmont region of North Carolina. Courses lead to the A.B. and B.S. degrees. Special emphasis on preparation for the professions, business life, home economics, and music. Graduates now enrolled in leading eastern professional and graduate schools.

Outstanding Features:

High scholarship Minimum charges

Well-developed program of indoor and outdoor sports

Summer Sessions:

June 12 to July 21; July 24 to September 1

For catalog and registration blanks, address the President,  
HOWARD R. OMWAKE, Ped. D., Litt. D.

Salisbury, N. C.

### HEIDELBERG COLLEGE

TIFFIN, OHIO

A STANDARD COLLEGE FOUNDED 1850  
CO-EDUCATIONAL

College of Arts and Science

Conservatory of Music

School of Oratory

Art Department

Heidelberg insists upon high standards of scholarship, personal contact with mature teachers, an unmistakable Christian atmosphere, and the minimum expense.

During the College year 1930-31 Heidelberg had six debates with other colleges and won four of them; one hundred and thirty debates in twenty-four years—ninety-three victories and thirty-seven defeats.

For free catalogue write to

CHARLES E. MILLER, D.D., LL.D.

President.

himself and family. Unless we make earnest with the application of Christian principles to our own budgets we have no right to preach or teach these principles, and we can hardly hope to avoid witnessing the under-privileged peoples of the nation rising up in wholesale scorn for the Christian Church, its organization, its people, and its teachings.

We further recommend that sufficient copies of the New Social Creed of the Churches as adopted by the Federal Council be secured to supply each minister of Classis with two copies, which will be distributed by the Committee on Christian Education.

—D. G. Glass,  
Stated Clerk



## BOOK REVIEWS

"The Adventurous God," an Exploration of Some of the Implications of the Logic of Religion. Charles Edwin Schofield. Cokesbury Press, Nashville, 1933.

This small volume of ten chapters (160 pages) is a modern apologetic for the Christian Religion. The author is familiar with the methods of scientific research and is not unappreciative of its contributions. He nevertheless insists that experience cannot be limited to this field alone. This perhaps has been the weakness of 19th century thinking and has given us a group of men who would have us subscribe to a religion without a God. We stand helpless before a mass of unrelated scientific facts waiting to be organized and built into a structure which will help man and contribute to his well being. Our task of organization waits for a philosophy of life. Until we find such a philosophy we shall continue to have political, social and industrial chaos, and science, instead of solving our problems, in reality multiplies them. The author suggests that we attempt such organization on the assumption of God. Philosophically he admits that this is an assumption.

The Bible begins with this assumption. No effort is made by any of the biblical writers to prove His existence. Furthermore no attempt is made to discover the traits which make up His character. For Christians this is a matter of revelation rather than discovery and is found in its supreme form in Jesus. Stress is laid upon the limitations of the human intellect. The author cautions the scientist not to speak too glibly about natural law, inasmuch as we must be acquainted with all of natural law in order to see how these laws work together. Even in the case of the observation of the behavior of the universe in regard to a single law, if such were possible, we must remember that the span of a life-time is hardly sufficiently long to collect a sufficient number of cases to speak with any degree of absolute certainty.

The author traces the myths of the past and makes the interesting suggestion that future generations may look upon us as the builders of myths born out of our machine age. Perhaps the universe itself will be interpreted in terms of an organism rather than a mechanism, as it is today. He points out the truths in anthropomorphism and insists upon personality as an attribute of deity. The problem of evil, suffering and sin is discussed without giving the reader much new light upon these perplexing problems. History would seem to indicate that religion without a God is impossible, and the cross is looked upon not only as a symbol of God's love and man's sin, but also as the Christian's weapon of conquest. Immortality is a blessed hope and consists of an eternal fellowship with God and the saints of all ages.

The book is well written, the argument is clear cut and impressive. The book is well worth while. Its contribution consists largely in gathering into a concise form the best logical approaches to our faith.

—L. E. Bair.

## OBITUARY

### THE REV. CHARLES A. BUSHONG

Rev. Charles A. Bushong was born at Toms Brook, Shenandoah Co., Va. His parents were Isaac and Sarah A. Bushong, faithful members of the Reformed Church. Until he was 17 years of age, Charles attended St. John's Church at Harrisville, Va. He was one of a family of 9 children. Later his parents moved to Frederick Co., Virginia, and the family attended St. Paul's Church at Stevensons. Subsequently he came to Baltimore, Md., where he

attended St. Paul's Church (English), then located at Lexington and Carlton Sts. In this Church he was confirmed. In the fall of 1889 he entered Mercersburg Academy, completing the 3 year course in 2 years. In 1891 he entered the sophomore class of Franklin and Marshall College and graduated in 1894. He then entered the Theological Seminary at Lancaster, Pa., graduating in 1897.

In 1898 he became pastor of the Laurelton Charge, Union Co., Pa. Later, at the request of the Superintendent of Missions in the West, he took charge of the Mission at Abilene, Kansas. Relinquishing the work of the ministry for a time, he accepted a position as teacher, first at Strassburg, Va., and later at Brucetown, Va. During this period in the teaching profession, which continued four years, he was a member of the committee to formulate the standard course of the graded schools of Virginia. He formulated the course of study for the Brucetown school.

He then accepted a call to the pastorate from the Sabillasville Charge in Maryland Classis. On Jan. 1, 1905, he became pastor of the Reformed Church at Meadville, Pa., remaining there until the spring of 1913. While in this pastorate he married Miss Drusilla H. Ramsburgh, of Frederick, Md. The marriage was solemnized by the bride's pastor, Rev. Henri L. G. Kieffer, D.D., on Oct. 30, 1912. Mrs. Bushong survives. She was a faithful wife and a competent assistant to her husband in his faithful ministry. Rev. Wm. E. Bushong, Phoenixville, Pa., is a brother of the deceased. From Meadville, Pa., Rev. and Mrs. Bushong went to Grace Church, Lancaster, Ohio. After a pastorate of 3 years, he accepted a call to Emmanuel Church, Export, Pa., and was installed March 1, 1916. After a 4-year pastorate he served the Mission at Piteairn, Pa., until March 1, 1926, when he became pastor of Trinity Church, Baltimore, Md., where he served until Nov. 1, 1933, when he retired from the active work of the ministry.

In the last year of his life he suffered an affliction which resulted in his death on Jan. 15, 1934. Funeral service was held in his late home in Baltimore, Jan. 18, in charge of Rev. A. S. Weber, D.D., and in Trinity Church, in charge of Rev. Lloyd E. Coblentz, D.D., assisted by Rev. Mr. Brumbach, of the Hampden Ministerium, Rev. J. Riley Bergey and Rev. Melville H. Way. Most of the ministers of the local Ministerium and of the Reformed Ministerium of Baltimore attended the service in Trinity Church. Interment was in Mt. Olivet Cemetery, Frederick, Md.

### MRS. JACOB G. RUPP

The words of a very early apostle of Christianity, a world conqueror and kingdom builder, of a type which the world produces only on rare occasions—"I have fought a good fight, I have finished the course, I have kept the faith"—are magnificently fitting to the departure from these fields of labor unto others, no doubt, even more challenging, of an eminent woman of the Reformed Church, Mrs. Mary Ida Rupp, wife of the Rev. Jacob G. Rupp, D.D., Field Secretary of the Board of Foreign Missions.

On Friday evening, Feb. 9, 1934, at 10 o'clock, she literally

"Wrapped the drapery of her couch about her  
And laid down to pleasant dreams."

She passed on into life eternal serenely and with dignity, at a moment which was unexpected by her husband or her friends, after having been in the care of her physician for several weeks. Almost to the very moment of her death, she carried on her usual labors, teaching her Sunday School class of young women and visiting a sick friend on Sunday and Monday respectively of the week in which she culminated her life here. Her death closes a career of usefulness and consecration such as few women in the Reformed

## Where to buy ? my books ?

Any book advertised in  
this journal

—any book reviewed or  
mentioned in this journal

ANY book you want to  
buy can be bought from  
the—

BOARD OF CHRISTIAN EDUCATION  
OF THE REFORMED  
CHURCH IN THE U. S.

1505 Race Street, Philadelphia, Pa.  
Postage Postpaid : Prompt Service

Church, or in any Church, have achieved. In commendation of her life one can truly say that it was rich and abundant.

Mrs. Rupp was born at Lynnville, Lehigh Co., Penna., the daughter of Stephen and Carolina (nee Fetherolf) Bachman. She was educated in the public schools of her native township and the Teachers State College, Kutztown, Pa., from which institution she graduated. She taught in the public schools for 7 years, for 5 of which she was the teacher of the school which she herself had attended as a child and which was still attended by the children of her relatives and friends. After her graduation at Kutztown she continued her studies in that institution, taking a special course in science, and also at Cedar Crest, where she pursued a course in Art.

In 1897, she was married to Rev. Mr. Rupp, who at that time had been in the active pastorate for about a year. The wedding ceremony was performed by Dr. William Rupp, a distant relative and former teacher of her husband in the Seminary at Lancaster. Then began a service of love which she shared most fully with her husband until the very day of her death. As a minister's wife Mrs. Rupp was a pillar of strength. Her educational preparation was a splendid equipment for the tasks she always performed willingly and well. She was the indefatigable pastor's assistant and his wise counselor. When Dr. Rupp became Field Secretary for the Board of Foreign Missions in 1910, Mrs. Rupp easily transferred her loyalties and labors from the local Church to the Church at large. Missions became her field of special interest. She informed herself thoroughly. Three times she accompanied her husband on a tour of the mission fields of the Church. Always she was the zealous student and the close observer. For years she was an instructor at the denominational missionary conferences, thus helping to train many of the women who are leaders in the work of the Woman's Missionary Society. On innumerable occasions she spoke at the Classical, Synodical and General Synodical meetings of the W. M. S. She spoke again and again in different parts of the Church in behalf of the missionary program of the denomination. In China are a number of chapels which have been erected by the funds contributed in answer to her appeals. That world vision and universal sympathy which are the marks of the genuine Christian, she had achieved to an encouraging degree. Her interest swept across denominational barriers and was blind to denominational labels. Hers was a missionary heart and her pulse beat for the missionary enterprise.

But Mrs. Rupp's labors were not given only denominationally. Always her own congregation, its program and needs, its people and tasks, were calling to her. The service of worship she attended unflinchingly. In the Sunday School she was a teacher of young women. In the Missionary Society she was the teacher of the



study classes. She saw the work of the Church as a unity and labored for excellence in all its parts. To take her place in her own Church is most difficult for anybody else.

As a Christian, she made herself poor for Christ's sake. As a member of the Church, she led many into the way. As a citizen, she had ideals and she refused to violate them. As a citizen of the Kingdom, missions has lost a strong and intelligent friend. As a wife, she found her joy in sharing the labors, the victories, and the heartaches of her husband. As a friend, one will never forget the warm heart nor the power of her example. A life such as this reveals the meaning of abundant living, pleads eloquently that the idealism of Jesus is the most practical way of life yet lived by man, and sends those who knew her well on their way with a gleam in the eye and a song in the heart.

The funeral services were held on Tuesday, Feb. 13. Private services were conducted at her late home at 10.45 A. M. Then the body was taken to the sanctuary of the Church, where she had worshipped so constantly, and where it lay in state until the last services began at 1.30 P. M. In the meantime, with members of her Sunday School class as a guard of honor, an endless line of friends passed in and out as a mark of their respect. The service, in keeping with her desire for beautiful simplicity in all things, was in sole charge of her pastor. The quartet of the congregation sang two hymns: "I Love to Tell the Story" and "Peace, Perfect Peace." The minister, taking for his text those words of Jesus which seemed to be suggested by the life and character of Mrs. Rupp—"He that liveth and believeth in Me, shall never die"—spoke the last words as the Spirit gave him utterance. The large attendance at the services was the best eulogy. She was buried in the family plot on the Union Cemetery at Fogelsville, Pa., in the comforting shade of a beautiful evergreen.

—R. R.

#### MRS. J. G. RUPP

(A tribute in the "Allentown Chronicle and News," by Mr. Wm. D. Reimert, son of our former martyr-missionary.)

The striking tribute paid to Mrs. J. G. Rupp at her funeral in St. James' Reformed Church yesterday, was but another indication that few women of this community have been able to exercise the qualities of leadership and inspiration she manifested throughout her entire life.

Mrs. Rupp's brilliant career as a Church worker, as an ardent supporter of missions, as a leader in various cultural movements will long leave its mark upon the community. Hers was always an unselfish life, patterned after that of the Master she served, and throughout the generous span of years that was allotted to her she devoted her time and her talents almost exclusively to others.

Mrs. Rupp was a natural leader. Physically she was an impressive woman and her mental qualities were such that others naturally leaned on her for guidance. Widely traveled, she enjoyed that rare international viewpoint that is possessed by so few persons. All of the world was her community. The yellow and the black, the Arab in the desert, the Chinaman in his hovel and the Japanese in his picturesque wood-paper dwelling were all neighbors and brothers and sisters to her. This broad vision was the inspiration of much of the fine work she accomplished.

As the wife of one of the outstanding leaders of the Reformed Church she was ideal, supplementing him in innumerable ways and proving of inestimable value in his work, which was really hers also.

Mrs. Rupp will be sorely missed, not only by her own large circle of friends, but by the whole of this community and the entire Reformed Church, both in America and in the four corners of the earth where its work is being carried on.

## New and Timely Books by Popular Authors

### The Profession of a Christian

*A booklet for those who have been confirmed*

By **PETER GREEN, M. A., Canon of Manchester**

This booklet was written to meet the needs of parents, godparents and others who so often ask for something that can be put into the hands of young people after their confirmation. Many boys and girls who come to confirmation with a genuine desire to serve God have fallen away because, when confirmation is over, there seems nothing much to do in connection with religion except, as one lad said, "To go to Church and sit and be talked to." This booklet, with its directions for making progress in prayer, in Bible study, in worship, and in communion, and with its suggestions for the life of Christian service, is meant to be put into the hands of young people directly after confirmation, and should help them to see what claims upon them religion makes and what opportunities it offers.

Probable price, \$0.60

### Life's Beginnings

*Wisdom and counsel for daily guidance*  
Compiled By **F. J. N. and C. D. M.**

This book consists of choice extracts specially selected from the greatest writers of the past and present age, and carefully arranged under subjects for each day of the year. While it is so designed as to be of interest to readers of any age who are capable of appreciating the best thoughts of the wisest and most spiritually minded of the modern and old time writers, it is specially suitable for young people who want just a word of counsel and help and guidance for each day as it comes. "An admirable compilation. The authors have read widely and their selections are made with taste and judgment. A very attractive and helpful little book."—*British Weekly*.

Probable price, \$1.00

### The Person of Christ

By **CANON L. W. GRENSTED**

Canon Grensted of Oxford, who is closely associated with the work of the Oxford group, is the author of the new book in the Library of Constructive Theology Series. He is Oriel Professor of the Philosophy of the Christian Religion in the University of Oxford. He is also canon Theologian of Liverpool, and New Testament Editor of *The Teacher's Commentary*. "This is a brave original book, full of the most pure and infectious faith. As an analysis and interpretation of the typical experience of redeemed men thru which we may read the meaning and mystery of Christ, it stands by itself in recent literature."—**PROFESSOR H. R. MACKINTOSH** in *The British Weekly*.

Probable price, \$3.00

### Elemental Religion

By **L. P. JACKS**

This book contains the Lyman Beecher Lectures on Preaching delivered at Yale University in 1933. Here Dr. Jacks departs altogether from the conventional lectures on preaching; there is no discussion of methods, delivery, choice of subjects, etc., of which much has already been published. What we have here is a tonic for the preacher, a challenge, a trumpet-call to courage, with deeply interesting obiter dicta, fresh illustrations and quotations, and a wealth of experience, lit up with the wit and humor we expect from the author. The last of the chapters is on Death, and a remarkable and exhilarating treatment of an unattractive subject. The vitality, originality and freshness of the book make it delightful reading. Dr. Jacks is widely known in America as Editor of the *Hibbert Journal* and through his many books.

Probable price, \$1.50

### New Translation from Aramaic

### 4 Gospels

By **GEO. M. LAMSA**

Amazing new light on Jesus' teaching. Translated by native Assyrian from Aramaic — the language of the Master. Put into English from ancient manuscripts — more exact than Greek versions. 1,000 variations from King James text, e. g.: "Do not let us enter into temptation." "It is easier for a rope to go through a needle's eye."

Pocket size, large type. Postpaid. Various bindings: \$5, \$4, \$3.50, \$2.50. Circular free.

### Jesus The Unknown

By **DIMITRI S. MEREJKOWSKI**

The author is well known for his *Romance of Leonardo da Vinci*, which had a wide sale among discriminating readers. *Jesus The Unknown* is a moving and beautiful picture of the first thirty years of Jesus' life — a period heretofore ignored by most writers.

Price, \$2.75

### Let's Build a New World

By **BURRIS JENKINS**

Burris Jenkins has been called "the most original man in the American Pulpit." Certainly he is one of the most versatile—for twenty-seven years minister of a Church now having a membership of 2,600, author of fifteen books including four novels, and editor of a liberal weekly journal of religion. "Truly a great preacher, radiant in faith, rich in human sympathy, direct in thought, winning in appeal," says Joseph Fort Newton. Dr. Jenkins is minister of the Community Church, Kansas City.

Price, \$1.00